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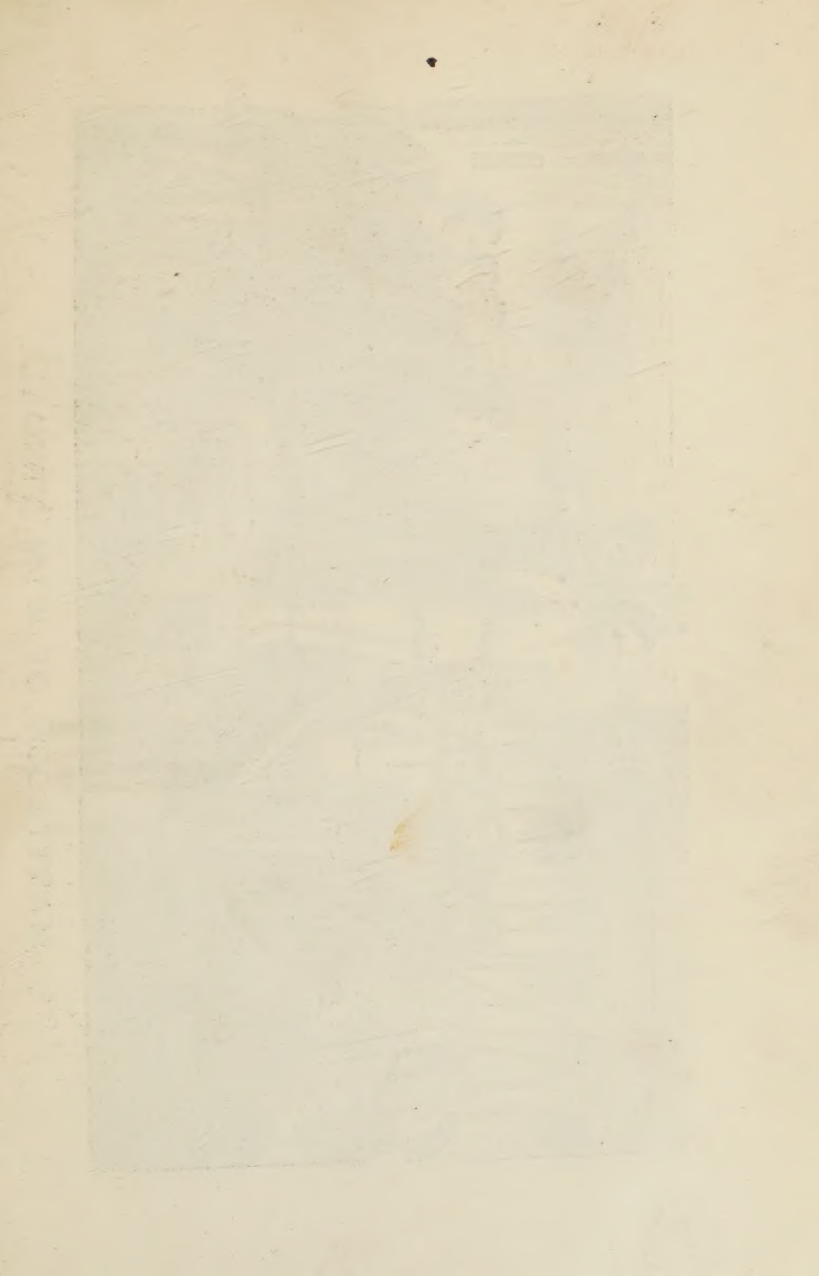
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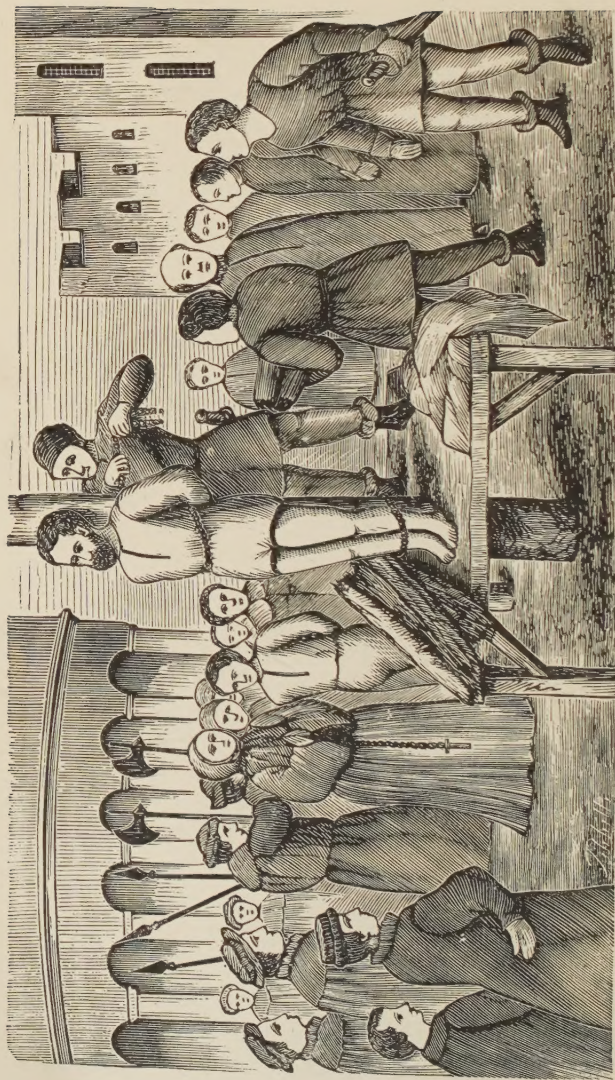












MARTYRDOM OF W. M. TYNDALL.

282  
W 75  
SIX YEARS A PRIEST

AND

A DECADE A PROTESTANT.

BY

PROF. F. W. WOOD, A. M., Ph. D.

*With Illustrations.*



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TO  
*BISHOP MATTHEW SIMPSON,*  
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Champion of American Methodism.

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## PREFACE.

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HAVING for several years been requested by many of my protestant friends to write a book on "Romanism," I have thought I could not do better than to furnish them, within the compass of these pages, such proofs of the falsehood, errors, superstitions and immorality of the Roman Catholic Church and her priesthood in particular, as must compel the leaders of that body to prove the truth of their belief, before disputing the solidity of Protestantism, and defend the immorality of their clergy, before condemning the true integrity of Bible Christianity.

A Roman Catholic by birth, baptism, education, profession and experience, and even in that part of Germany where scarcely a protestant is known; a catholic priest and missionary by vocation and conscience for six years in America, and a Protestant by conviction and choice for the last ten years, I cannot but view with feelings of the liveliest concern every question involving the interests of either our beloved country or the church of Bible truths. After my personal experience in the Roman Catholic Church as layman, student and priest,—after my diligent studies and careful comparisons of impartial authorities, both of catholic and protestant writers for many years, and after fervent prayers and meditations on religious subjects, I am compelled to regard popery, either as a system of morals or as a revelation of religious truths, as having a natural and necessary tendency to spoil the beauty of Christianity.

Where is the land on the map of this wide world; where the kingdom, empire or republic of mediæval or modern ages ever subjected to its sway, that may not justly number the influence of popery on its civil and social affairs, as one of the heaviest calamities, and indeed as the source of rivalry, war, revolution, bloodshed, and of most of its misfortunes. Popery, I venture to say, is truly always the same evil thing, wherever it has the ascendancy. be it in England, America or Germany. Whether popery, as some wise men fear, is again to have the ascendancy, or otherwise, we shall not express our opinion. One thing, however, is certain, that since their decline in Continental Europe, they ardently wish to rule in America and England; that they seek it, that they will not be satisfied without it, that they will use every means to obtain it, and that, if they succeed, they will

act over again the foulest deeds of deceptions and death that pollute the annals of the Middle Ages. Therefore, Protestant America, do not slumber; awake!

"Speak ye boldly in my name, for I have sent you."—Luke x: 16.

After a retirement from the pulpits, and an engagement in the recitation rooms of American institutions for ten years, I feel that Providence and conscience call upon me to lay the truth before the public, that Catholics and Protestants may profit by it, and that it may be a preparatory guide to State and Government in our religious and civil affairs, in our contests and conflicts, which soon may come to pass in America.

Protestantism has accepted only a defensive position towards Roman Catholicism for three hundred years; but now, under divine protection, having grown to a formidable army of one hundred millions, it is strong enough to attack the Catholic Church in Europe and to enter even in her strongholds, Italy, France and Spain. By the Grace of Almighty God, Protestantism has become strong in science, strong in philosophy, strong in doctrines and morals, and powerful in the Society of the civilized world, and, for these reasons, the leading characters of catholicism became alarmed to such an extent that they advised their people to shelter themselves behind infallible walls, and also to kneel at the shrines of sacred relics. However, I hope that, during their consternation everywhere, we may be able in America to win many of them over in the spirit of truth and love to Christ's religion.

It is impossible for a really Protestant mind not to feel a respect for those religious catholics who retain the title only from the accidents of birth and education, and not from ill-feeling toward the evangelical church, or on account of any sin or error of their own. There are a number of these to be found, both in Europe and America, in the present day; and, for my part, I entertain an esteem and regard for them, and should be happy to have it in my power, under any circumstances, to enlighten and console them. Since I have been lecturing on Romanism many Roman Catholics called upon me, either in person or by letter, asking for advice. I attended to their spiritual wishes and shall most cheerfully comply with them hereafter.

Should severe blame in the following pages appear to be cast on any one, I beg that it may not be understood as intended to apply to catholics who honestly believe they are right and



diligently endeavor to lead a pure and sober life, but to those leaders of the church who trample under foot the truths of the Bible they falsely pretend to teach, to those apostates from the faith, who hide their disbelief in the secret closet of their heart that they may be permitted to serve on the catholic altar for the purpose of making their living from that altar.

I trust that these reflections, dictated by the love of truth, by esteem to my former friends, and by the desire of preventing future conflicts, and serving this dear country, the domicile of all the oppressed, may be both agreeable and profitable to them. With regard to the priests, of whom I have spoken particularly in this volume, I do not wish to wound or to humble them, but to do away with their errors, to repel their attacks upon protestant religion, education, freedom of speech and republican institutions, or induce them to rely upon the protection and assistance of protestants, in case they should desire to exchange their catholic bondage for evangelical liberty. I should only be too thankful if anything I said should cause a ray of light to enter the minds of my former associates and should inflame them with divine love; also, to convince, on the other hand, the American people, that it is necessary for them to watch and to take preliminary steps to protect the Sacred Institutions of the Washingtonian Independence. Let neither party, the religious (or Catholics,) nor the political (or Americans,) ever make light of their doubts; let them weigh them in the balance of the sanctuary; let them pray, meditate and act.

Notwithstanding that it is my duty to fight against the policies and doctrines of the Roman Catholics, and against the attempts they make to propagate them, I am most desirous for their personal good; and, instead of the darkness, in which they are seeking to involve us, I beg of the Lord to bestow upon them abundance of light. Would that grace might touch their hearts and bring them to the fold of Christ at the very moment in which they are endeavoring in their educational institutions to snatch other sheep from the Good Shepherd.

I shall attain the height of my wishes if these chapters should profit them, as they will profit, I trust, other Catholics who are seeking in good faith the Church of Bible truths; and Protestants also, who can never, under any pretense, either leave or betray it.

THE AUTHOR.

*Mount Union College, Stark County, Ohio.*



## CHAPTER I.

### MY ARRIVAL IN AMERICA.

IT was on the first day of May, 1859, when I left the dear old country home of my Catholic Fathers and ancestors in Germany. And it was on the 27th of the following June, after a tedious and dangerous voyage, when suddenly I saw and cried with a Columbian joy, "Land! Land!" It was morning, and before us arose Baltimore, from her nightly couch. I had just finished my morning prayers to the Author of my being and the Benefactor of my life. The sun stretched forth from the eastern horizon, the saluting fingers of his rosy hand to touch the smiling brow of the awaking day. The splendor of his rays was sporting in the waving mirror of the sea, and his majestic royalty drove before him the murky clouds of night, pushing them to the western shores of the never slumbering globe. I saw clearly how Aurora knelt, kissing in a flighty haste, all alike, — the fine homes of inventive man and the rolling waves, created for sportful fish; the shrubby trees of the mountains, and the flowery beauties of the valley. For a moment I was lost in amazement, stood still, sighed and thought: Oh, Lord! if thy visible habitations are so grand, even for the unconscious beings of thy creation,

how splendid and magnificent must thy invisible mansions be in the world of immortal spirits, where Thou art the everlasting morning sun, and thy royal robed confessors the angelical stars of ever shining glory.

And in my meditation, I said, Oh, Father! if thou stoop down from the circles of heaven on the mattresses of nature, to kiss every morning anew, even the worms in the dust, how much more wilt thou deign to press man, the image of thy divinity, to thy parental heart, like a tenderly loving mother her darling infant. Thou wilt hug him, thou wilt fondle him, when after a safe journey through the vale of tears, he sweeps through the celestial gates, to dwell there in the councils of Zion with Thee and thy royal priests. My heart leaped with ecstasy, my lips sang praises of joy. My mouth rang sounds of thanks for our journey's safety, and my foot stepped dancing upon the soil of American Liberty. Yet Onward! Onward! Man, in his mortal career, is but a traveler upon earth.

I remained only twenty-four hours in Baltimore. Cincinnati, the strong-hold and flower of Catholicism, was the aim of my journey's destiny. I came to America with the spirit of a young Catholic missionary, imbued with great ardor and zeal, professing to convert "Protestant America" to the Roman Catholic faith. Immediately I called upon Archbishop Purcell. We tried very hard to make ourselves understand each other; but we could not. I was not able to speak the English language, and he talked the German too broken for me. We tried the Latin, but in vain,—his linguistic drum-sticks composed of English sounds,



could not understandingly reach my latin drum-skins, endow'd with the continental pronunciation. There we were standing for a moment facing each other like two imitating apes covered with vermillion crimson from one ear to the other, exhibiting our scientific skill in a wonderful language. He was not favorably impressed with me, nor I with him. To my great joy he indicated that we might sit down, because my limbs trembled like young leaves of the trees, moved by gentle zephyrs of the south. This Episcopal Dignitary took a piece of paper from the desk, saying: "*Dormine Reverende, scribamus cogitationes nostras.*" We wrote, "I understand his Horatian Latin, and he my Ciceronian style." Thus we were conversing for about half an hour. I was to be received into the St. Mary's Seminary, in order to study the English language, and prepare myself for the great and important Catholic mission work in America. On leaving, he requested me to furnish a "*Curriculum Vitae*," in the latin language as soon as possible. I wrote it, and received many compliments in reference to my latin style, which I do not desire to repeat. But will state here, that they were gratifying to me, and a recompense for my careful endeavors.

I had passed my twenty-ninth year of age when I commenced to learn the English language. I studied. I exercised my linguistic organs, of standing German habits, in every shape, in all directions, and after my baboon-like imitations, hard labors, and frequent practice, I found to my great disgust, that my lips, teeth, tongue and palate, still refused to emit some sounds

according to the exact orders of my experienced English teacher. I found, that theory is one thing, and practice another. Even to-day, after constant practice of sixteen years, my wife being an educated American and deeply interested in my welfare, once in a while will say: "Fred, do that over again; you don't pronounce that word just as it ought to be; you can do it better, if you try — try!" I am prepared now to say, that it takes a long time and a great exertion even from an early childhood, to speak any foreign language perfectly well.

Rev. Father Smarius, the eloquent Jesuit of Chicago, held a mission in the Catholic church at Goshen, Indiana, in the fall of 1862. He came as a boy only nine years of age from Belgium to America, received his education in the English language, had preached eighteen years as a missionary in this country, and yet the ear of an educated American perceived that he was a Foreigner. There is a well-founded German adage: "*Frueh nebe sich, wer ein Meister werden will.*"

"Early must he practice, who would become a master."

In my leisure hours I taught the Latin, Greek, French and German, to some pupils of the Institution, who were preparing themselves for the priesthood. But in the fall, I was suddenly taken seriously ill; although I recovered gradually, I was nevertheless an invalid for several months. My physician thought I might be benefitted in the country by the healthy breeze of the Ohio, and therefore advised me to spend

some time in New Richmond, Ohio, under the hospitable care of my friend Henry Boecker—who was pastor of the Catholic Congregation there. I was soon restored to health. From New Richmond I returned to Cincinnati. There I met with Bishop Luers, of the Diocese of Ft. Wayne, in the house of Rev. August Toebe, pastor of St. Philomenas', whom I visited frequently during my stay in Cincinnati, and who was consecrated Bishop of the Diocese of Covington, Ky., January 9th, 1870. He introduced me to the Bishop of Ft. Wayne. Rt-Rev. Luers persuaded me to accompany him to his new Diocese, promising me a beautiful and beneficial section of the country for my spiritual kingdom, as he called it. I was sent to Avilla, Noble county, Indiana, where Rev. Henry Schaefer was stationed. Having been born only fifteen miles from my parental home in Germany, he became a dear friend of mine in the course of one year. While on a visit for the benefit of his health, he died in New Orleans, September 11th, 1870, aged 41 years.—a poor sufferer from his youth, with consumption. "*Requiescat in Pace:*" Yes, "Rest in peace," dear man. "It is appointed unto men once to die." You are a man, my brother. You must die! Our other goods and evils are uncertain; death alone is certain. The stroke of death shall fall on all nobles and monarchs of the earth. When death comes, there is no earthly power able to resist it. Fire, water, the sword, and the power of princely rulers may be resisted, but death cannot be resisted. Dearly beloved reader, though you should live as many years as you

expect, a day shall come, and on that day or hour, which shall be the last for you. For me, who am now writing and for you who are reading this book, will come a day and a moment when I shall no longer write and you no longer read. Be prepared at that solemn hour; and when you battle with the storms of life, endure the stings of misfortune, encounter serpentine doubt, fight against the towering waves of the sea; do your part well. Fight! and in your fight, this shall your motto be: "Let all be lost, provided God is not lost." Oh, that we all who are crossing the dangerous Atlantic of life may direct our mortal steerage safely to the harbor of immortality, and in the morning of the resurrection cry, "Land! Land!!" "A country of Liberty." "A home of eternal glory."

## CHAPTER II.

### MY PRIESTLY ACTIVITY IN AVILLA — PHILOSOPHICAL AND SPECULATIVE THEOLOGY.

MY spiritual kingdom in Indiana embraced five counties, viz : Noble, Allen, DeKalb, Whitley, and Elkhart. Avilla, in Noble county, being my place of residence. When I celebrated my first mass in Avilla, I was so overcome by fear, joy and sadness, during the consecration of the "Holy Host," that my hands trembled, my feet staggered, my sight failed, and the two assistant priests at the altar bore me in their arms, to keep me from falling. I blessed the wafer, (speaking the words of consecration : "*Hoc est enim corpus meum.*" "For this is my body;") offered violence to myself, implored Jesus for help, cried unto all the saints in heaven for light, that I might be able to believe sincerely in the real presence of Christ in the holy Eucharist, but all in vain.

Oh, Lord, thou knowest what agony I suffered. It seemed to me I was a Pharisee, a Judas, the greatest hypocrite on the face of the earth, standing there at the altar of God, saying mass,—that is celebrating the sacrifice of the body and blood of Christ, offered under the appearances of bread and wine, to commemorate and continue the sacrifice of the cross ; consecrating



the holy wafer, and not believing in the act of my own performance. I was afraid, that the wrath of God might descend upon me to extirpate my human existence.

Now in regard to the teaching of the Catholic Church respecting the "Holy Eucharist" a statement of some length might here be in place.

She teaches in her instructions on the blessed Eucharist, that it is a true sacrament; how it has an outward sign, an inward grace, and was instituted according to the scriptural accounts of Christ. The Catholic Church argues that three things are necessary to constitute a sacrament: First, some external sensible thing; second, inward grace, that is, this external thing with the application of it to the "Receiver" must both signify inward grace and have the power of producing it in the soul; third, this sign or outward part of the sacrament must have been permanently instituted by Christ in his church to be the means of producing grace. The external sensible thing, with the application of it, is called the matter of the sacrament; the words which are pronounced at the same time by the minister applying the matter, are called the form. Thus the matter of the sacrament of the "Holy Eucharist" (or communion) is the bread and wine, with the application of it to the person who receives, and the form of this sacrament is the sentence: '*Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam.*' Amen.

"The body of our Lord Jesus Christ preserve thy soul to life everlasting." Amen.

As in regard to the matter in sacrament the Catholic Church teaches that there is a remote and proximate matter. The application of the matter to the person who is receiving it, being the "*materia proximata*," and the corporeal and sensible thing itself, the "*remota*."

"*Materia est res corporea et sensibilis, quæ suscipienti applicatur.*" etc.

"*Et hæc est materia remota, nam proxima est ipsa applicatio materiae.*" *St. Alph, Sig, Hom, Apostol, append, 3, w. 5.*

The inward grace in the "Holy Eucharist" is that inward invisible part, which God gives, viz. . . . To feed and nourish our souls, and to enable us to perform all our christian duties."

"If any one shall assert that the sacraments of the 'New Law' do not confer that grace, which they signify, upon those who put no obstacle in the way, let him be anathema:" Council of Trent.

"*Si quis dixerit, sacramenta novæ legis non continere gratiam, quam significant, aut gratiam ipsam non ponentibus obicem, non conferre; anathema, sit.*" *Con, Trid, Sess. 7. de Sacr. in genere Can. 6.*

The "Holy Eucharist" is an Institution of Christ: there, of course, we must make a distinction between the words of promise and those of Institution. Though our Lord did not institute this sacrament until the night before his passion (at the last supper) he had long promised it. You recollect, he took occasion from the miraculous multiplication of the five loaves, to make this promise. It is evident, that a sacrament

must be an Institution of Christ : He is the Author of the Sacrament. For, no one, except God can give to material things, or outward signs, the power of producing grace in the soul.

It might, perhaps, be acceptable to some of my protestant readers to insert, that the number of the sacraments in the Catholic Church are seven, viz : Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order and Matrimony. Seven : This is an article of Faith in the Catholic Church." If any one shall assert that the sacraments of the New Law were not all of them instituted by Jesus Christ, our Lord ; or that there are more or less than seven, or even that anyone of these seven is not truly and properly a Sacrament, let him be anathema, (*Con. Trid. Sess 7. de Sac. in genere Can. 1.*)

Protestants recognize only two Sacraments, because our Lord instituted but two, — baptism and the Lord's Supper.

Petrus Lombardus, one of the Schoolmen and Bishop of Paris, who died 1146, was the first who mentioned the number "Seven." This new doctrine, however, was not proclaimed as an article of Faith before the council of Trent 1547. They are not to be found in the Bible, nor were they established in the primitive christian era, but at various periods, till at length Rome found the happy number "Seven" and bound the conscience of her members by a solemn promulgation. No wonder that I fainted at the Altar in Avilla, when in saying mass, I found that I was

unable to believe in the real presence of Christ in the "Blessed Sacrament."

You will perceive from my intimations, that anathemas in the Catholic Church are not of great scarcity. Popes, Councils, Archbishops, Bishops, Mitred Abbots, and even Priests without wearing Mitres, keep them on hand in great abundance, to curse heretics, and all their opponents, suspend them, hurl their souls to the abyss of hell. [No matter about your weighty arguments and undeniable proofs of truth; if you are a member of the papal church, your mind is kept in a despotic prison, all the noble faculties of your soul in a certain balance, you must believe in the Roman apostolic creed and in every article of that creed, and unless you do, you will be cursed, cast out, spit upon, torn in pieces, if possible, by spies, lurking in the dark corners of the night. They make you believe that the sun turns every twenty-four hours, and the earth is standing still. They reason like this: if the earth would turn, and the sun stand still, behold! the pigs in the stables would stand on their heads. *Nolens, Volens*, you must believe, because Rome has spoken. And if you have been incautious and foolish enough to submit your doubts and disbelief for publication, you may be sure that you will be brought before a council of church authorities, who demand of you a recantation of your heretical views. But you cannot; it is against your better convictions. They will put you into a dungeon and watch the walls of your imprisonment. There they place before you a "Paper of Retraction," compelling you to sign to it your name

under a vow of solemn recantation. When moved by remorse of conscience, you may jump three feet high, whirl the thoughtless quill around your troubled head, and with Galileonian celerity exclaim, "Nevertheless the earth moves and the sun stands still." It is written you are "fallible" the "Pope is infallible, therefore the earth stands and the sun moves." And unless you submit to their commands, against your moral convictions, they will fetter your hands, chain the fluency of your mind by tortures, change your spinal column into an ill-tuned guitar, play on it with their swift lashes, and laugh with satanic scorn at your miserable voice; even in the hour of death, unless you retract before, they will draw your hand, show your signature to the world, and say: "Look here! Catholics are infallible, but Protestants are fallible!" Though I believe now in but two sacraments instituted by Christ, (baptism and Holy Eucharist), my judgment was then in accordance with that of the Catholic Church in regard to their number.

It was not there, where my trouble began. It was here: Did Christ speak at the last Supper in a figurative or literal language? when saying, "This is my body, this is my blood." And the origin of my doubts in matters of Faith is to be found in my study and investigation after the *truth*, for seven precious years and longer. Since my twenty-fourth year of age I could not trust implicitly in papal infallibility, because of Rome's *boasted* unity, antiquity and immutability. I searched in the history of the Roman Catholic Church, consulted impartial protestant writers on the

same subject, and was soon convinced that the religion, though boasting of unchangeableness, received continual accession of superstition, corruption, and absurdity, even from the fifth to the sixteenth century, till the original simplicity of the church became a heterogeneous composition of apostolic truths and human aberrations.

My mother church claims to have these four marks, "One," "Holy," "Catholic," "Apostolic."

In history I found, there is but one Roman Catholic Church upon earth; but I could not find her unity in "One Faith" and "One Communion." I noticed, also, that a "Holy Father" in Rome was freely spoken of, but I could not discern the holy doctrines of his church from those of the Protestant denominations, neither distinguish the eminent holiness of so many thousands of his children in our days, and came to the conclusion, that perhaps the holy eminency of pure catholicity was modestly hiding itself in the present century. I read dilligently of a church, ("Catholic," or universal) without being able to discover her subsistence in all ages, and her maintenance of all truths further than the fifth century. In my reach after the Apostolic church of Roman Papacy, I discovered her name, written in large golden letters above the door of her present Pontiff, and upon the costly robes of an episcopal and clerical ministry, without being able to detect the marks of integral Apostolicity. On the other hand, I was terrified to see how many of her Apostles wore the character of a treacherous Judas. Being thus greatly alarmed and distressed about the

condition of my dear Mother, I continued my investigations conscientiously in the historical study. Progressing slowly, but cautiously, I began mistrusting the genuineness of Catholicism and ceased to trust implicitly in papal infallibility.

I was not afraid, as many Catholic Priests often are, to touch, open, read, and scrutinize protestant books. I searched in their Bibles and commentaries, read their historical accounts of Inquisition in Spain, Portugal, Italy and Germany, turned over volumes on Archæology of the primitive christian church, compared them with some of our catholic records, treating on the same subjects, and perceived a wilfull disguise on the part of catholic historians in essential matters. How often had we been assured and pacified in recitation and lecture halls by our professors of history and theology, when we had inquired why the church had not promulgated certain dogmas sooner? and why the promulgation of so many dogmas had been delayed so long, and taken place in various centuries? by being told that circumstances had not demanded it. It would be foolish to arouse an enemy when he was asleep. There was no necessity of forming distinct definitions in dogmatical doctrines before attacks of hostile infidelity. We were not told that misconstructions in the church herself had frequently given rise to heretical and schismatic definitions and promulgations.

On examining into this case circumspectly, I found that in the year 1059 it was determined that Christ's body was present in the Sacrament; that the actual



change of the elements was decreed upon in the Fourth Lateran Council, 1215; that mass, as it now exists, was inaugurated in 1563, and half communion could be dated back to 1415, but I was not able to discover either the necessity or scriptural authority, satisfactory to myself for these and a number of other dogmas, from the seventh to the nineteenth century, in the church of Rome.

I was still left in the dark, in regard to the "Real Presence" of Christ in the Holy Eucharist, which is to be consecrated by the Catholic Priest in the sacrifice of mass. My mind was in a gloomy, indecisive condition, being fully aware of the responsibility of my sacred office! I was an ordained priest, had virtuously received by the imposition of the Bishops hands the authority of administering the sacraments, of saying mass and consecrating the "Holy Host." Not a moment did I hesitate to believe that I was enabled by Christ himself through the ordination performed upon me by one of his legally instituted servants, to execute the office of a Priest in the church of God; but I doubted that I received the power of changing bread and wine into the real flesh and blood of Christ, by blessing the substance and saying, "This is my body," "This is my blood." I felt that the proper authorities had attempted to bestow upon me a faculty, which they did not possess themselves, a power of performing a miracle every day anew on the altar of God, which Christ himself was neither able nor intended to perform—a legacy of committing impossibilities and absurdities. I was *then* strongly doubt-

ing, and am *now* morally convinced, that I did not receive such a power.

Sometimes I had great fear, that I was not seeing facts in the light, they are in verity. At other times it seemed it were a gross blasphemy in me to yield to a doctrine of an utter impossibility. Thus it stood with me for several years. I prayed for light, and sought in science and history the waymarks of a true Guide. I indeed admitted that Christ, my dear Saviour, is Almighty, perfectly equal to the Father, that he wrought wonders and miracles, both concerning the soul and body of men, but I denied that he was able to take his own body into his own hands, lifting it up, under the species of bread and wine, present it to his disciples as if it were in its real substance and human form — flesh and blood. And I argued thus with myself: Christ is said to be omnipotent, and doubtlessly he is, and yet, there are things he cannot do. For instance: he cannot sin—sin is contradictory to God's infinite holiness: sin therefore would annihilate one of his divine attributes, damage all others, and destroy his divine essence. Christ cannot commit absurdities or impossibilities against his natural and supernatural laws, once established in the visible creation or invisible world of religious revelations. God is a Theory of harmony in every way, and cannot contradict himself in the application of it. No being, be he God or man, can take his own body, into his own hands and present it to another. Christ arose from the dead, but he has not left his body in the grave, because it is against the laws of nature to assume two bodies at

once. He appeared to his disciples bodily when the door was shut, not leaving it, outside the door. Christ lifted himself up and ascended into heaven—and we believe it.

God can suspend the laws of nature for a time, but he cannot entirely abandon them without arresting the original congruity of things in his harmonious creation. If God would abandon principles inwrought upon his creation by the divine hand in the very morning of its existence, such an act would be a contradiction to His wisdom and change accordingly one essential attribute of his Deity, to an annihilation. God cannot annihilate principles of his “Divine Nature,” without changing himself. Neither did Christ, the Divine Agency of God, propose to impose upon men doctrines which are against the laws of reasoning and understanding. His teachings may be as they are, in many instances, above human comprehension, but they cannot be in opposition to laws and principles relating to God’s nature. The principal fault in the Roman Catholic Church, if I understand the character of that body correctly, lies in the tendency of teaching and believing things, which God in his omniscient Providence does not require; and of promulgating doctrines which cannot be sustained by scriptural authority, and thus she brings into bondage the human mind and forces upon men’s conscience unlimited torture. The papal church is infallible! She will never retract any one of her proclaimed dogmas, any recantation of proclaimed doctrines would obstruct her way of progress, and lead to final self-destruction. Proud Rome

will not commit suicide. She will cling above all to the real presence of Christ in the Holy Eucharist. It and mass are the pillars of the Catholic Church. Strike them down, and the Papal Temple will fall. *Reformation*, in that church is impossible. Separation and excommunication will cause her final destruction.

Luther, the great Reformer, wrote to his friend, Guttenberg, in Strassburg: "If we could show that Christ were not truly, really, and substantially present in the 'Blessed Sacrament,' we would strike at Papacy a deadly blow." The time has come, that Rome must prepare herself for a final test relating to this most important of all Dogmas, and unless she is able to sustain it she will sink into oblivion, gradually, it may be, but surely and forever; nothing will prevent her ruin except a victory in this decisive trial!

### CHAPTER III.

MY PRIESTLY ACTIVITY IN AVILLA — PHILOSOPHICAL  
AND SPECULATIVE THEOLOGY—CONTINUED.

THE words of Christ at the Last Supper were figurative, and not literal, as Catholics will have them. Therefore, Priests are neither enabled nor authorized to change the elements into his real body and blood. Who can believe in a dogma that leads to endless absurdities? I could not. Let us think of it for a moment, viz: Nothing of the substance of bread and wine remains after consecration. All, except the accidents, (outward appearance, smell, taste, etc.), is transformed into the Messiah—into his Godhead—with all his perfection, and into his manhood with all his component parts, soul, body, blood, bones, flesh, nerves, muscles, brains and sinews. Christ, according to the same absurdity, is not only whole, in the whole, but also whole in every part, in every crumb of the bread, and every drop of the wine, and again in every atom of the crumb. When celebrating mass every morning, I asked myself: Is it true, that in the smallest crumb, which separates itself, when the Priest breaks or handles the wafer, the whole body of Christ is present? as our church teaches? Again I asked: When the Priest takes the wafers, one after another, out of the

Chalice (*cibarium*) to place them upon the tongues of the communicants, does each dust, each atom, that sticks to his fingers, contain the whole body of christ? My soul was grieved, that thousands and millions of the bodies, were wasted and destroyed every day, tramped under the feet of men, and even eaten by the creeping worms of the dust! For the omniscient eye, alone, knows how many pieces, crumbs, dust, atoms, loosen themselves from each wafer, whether it is being prepared for the communicant at the altar, or for him, who is performing the sacred ceremony on the altar. The two vary greatly in size. By a personal experience of six years, during which time I celebrated not less than two thousand four hundred and eighty-four masses, I know positively that I found from twenty-five to fifty, perhaps more, crumbs of one sacrament wafer on the "corporal," (a cloth spread on the altar during the celebration of mass), which were visible even to the natural eye. Though I was exceedingly careful to remove from the edge of the wafer all the crumbs before consecration, it having been cut out of a larger cake with a sharp circular instrument. After the consecration and elevation of the Host, and the "*Agnus Dei*," (Lamb of God) having been said, the priest breaks with his Paten the "Host" into three parts, this division causes many new crumbs. A paten is a small plate of silver, on which the consecrated bread in the Eucharist is placed, and so formed as to fit the Chalice as a cover. Now the Catholic Church teaches that the unbloody sacrifice of Christ renewed and offered by her priests on her altars every morning,

and representing the bloody victim upon the Cross on Mount Cavalry, cannot be divided, or to speak to you still more understandingly: The bloodless body of Christ, which is present in each consecrated wafer, is indivisible, inseparable.

He must therefore be present, whole and inseparable, entire in each crumb or dust. Divide each dust into dust again, if possible! He is in each—not in a minor or infant form, as the image of a man in a Photograph, not in a reflected manner, as for instance our body appears in a mirror; not in a representative style, as the Holy Ghost in fiery tongues, at Pentecost; not in a figure or symbol, as when he said “I am the vine!” Nay, *Christ* in his natural human size, his divinity and humanity, his flesh and bones; again, if the body of Christ being present in each wafer, and cannot be divided, each particle of that wafer must either necessarily contain the whole body, or be void of any portion of it. It appears at first sight, that His body being present in the Host cannot be dissected, as a dissection of it would subject the communicant to receive only a part of the body. One a limb, another a finger, and so on. But such a sacrament is too sacrilegious, and compels reason to reject it. Suppose, the teachings of the Catholic Church to be true, the Priest consumes at least three bodies, every morning; for he divides it into three parts before receiving the Host, and indeed the number may be multiplied to any degree, which circumstances, or accident, or breakage, may call for.

In the “Tabernacle” (a small cupboard) which



occupies the centre of the high altar in each Catholic Church, is kept an arched *chalice*, called *Cibarium*, the coffer or case of which contains from one to three hundred Hosts, to be received by communicants in the church, or sick persons at their homes, and is the same from which the Hosts are taken, which are carried in the processions of different times or festivals.

This sacred vessel of silver or gold must necessarily contain a large number of fragments from time to time, which are to be consumed by the resident priest, as a general rule this purifying of the *Cibarium* (as it is called), is done once a month. Some of the Catholic Divines think that it is absolutely depending upon the requisite intention of the Celebrating Priest as to how many bodies of Christ he will consume in one communion, arguing thus : That four requisites are necessary in the minister, for conferring the sacraments validly : 1st, " That he have the power of administering them ; 2nd, That he have the jurisdiction, with regard to those sacraments, which require it ; 3rd, That he perform *all* the essential rites ; and 4th, That he have *an intention* of at least doing, what the church does, adding, it would be of no consequence whether the minister be virtuous or wicked, as far as regards the validity of the sacrament. For Christ having instituted them, has left the administration of them to the Priests who are the ordained ministry and therefore the sacrament itself would produce the same effect in the " Receiver." (*Conc. Frid, session 7, de sacr in Genere. can 11 et 12.*) The priest on the alter administering and receiving the Holy Eucharist, has every-

thing in his favor. The administering power, jurisdiction, essential rites, and finally the intention. But how this interpretation can agree with the teachings of the Fathers, Councils, and the Church in general, is above the comprehension of my intellect.

*“Christus totus et integer sub qualibet particula divisionis, perseverat.”* Casinius 4, 818. (“Christ is existing in every severed particle, whole and undivided.”) *“Ubi pars, est corporis, est totum.”* (“Where a part of the body is there is the whole.”) Gibert 3, 331.

I used to believe in the theological theory of priestly intention. I do not now. *“Nam, Omnipotens, Deus, Committere, non pateet impossibilia, absurdam, per intentionem Sacerdotis, F. W. W.”* (“For Almighty God cannot commit impossibilities by the absurd intention of a priest.”) It is a perfect riddle to me, how a priest by the power of his ministerial intention, can remove many bodies of Christ from many particles of consecrated wafers, or how he can change a hundred bodies of Christ into one again,—by the execution of his Official Intention.

From the foregoing statement it appears, that the vicegerents of the “Apostolic” church are able to do almost *anything*. But their power of intention is, without doubt, predicated on the false and blasphemous assumption of the Roman clergy, who arrogate to themselves the omnipotence of Almighty God at pleasure. Pray! tell me, how a man, embodied in the shape and office of a Catholic Priest, can do such miraculous things? such incredible mysteries? when

no other man can; Ah! he cannot. A Catholic Priest can no more do such wonders, than any ordained Protestant minister. It is not only the Catholic Laity, who are superstitious. *The Clergy are, also.* There are many Catholics taught by their priests, that the consecrated wafer must melt upon the tongue of the communicant, without his touching it with either his lips, teeth, or even the roof of the mouth; that a division of the Eucharistic wafer may be prevented. Suppose they are so unfortunate as to transgress this command of their Ghostly Father! What then? They sigh, weep, grow pale with fear, or red with excitement, kneel at the confessional at an early hour, and confess their "Mortal Sin!" Poor ignorant slaves of early training! Yet, how strange it is. The very same do not mind cursing, swearing, blaspheming, taking the name of God and their Saviour in vain; for a blasphemous tongue is very common among Catholics. They truly are, they who "choke on a gnat and swallow a camel," hump and all. Catholic Priests think they can work miracles. They imagine they can, but in verity they cannot. Catholic witchcraft in our intelligent age is a poor trade. There is in this country a great German missionary, who belongs to the Jesuitic order. He is now seventy years of age, has been in America thirty years. Fourteen years ago he told me that he had seen at four different times a beautiful cross in the sky. They appeared just at the time when he was engaged in erecting mission crosses. On my asking him confidentially, if he was *sure* he saw them? he answered

decidedly, "I am sure, I saw them plainly in the sky," remarking further, that many members of the congregation present witnessed the same thing. I have no doubt the good and pious father saw, in his lively imagination, the crosses, but not in reality; he saw them with eyes of Catholic faith, which is based in many instances upon gross superstition. Another priest assured me that he saw Christ hanging on the cross in his natural size, during the elevation of the host in mass. My readers, you have here instances of Catholic superstition, even in our own enlightened land, which are true facts. At that time I believed that it might be true, and prayed instantly, fervently and perseveringly to God to appear to me in that way that I might have my doubts removed, and be strengthened in the faith of the real presence, but He did not answer my prayer. As a Protestant now, I unhesitatingly believe that Christ is spiritually present in the Holy Sacrament, with all the qualities of his divine and human nature, but deny that He gives himself in His humanity and divinity, or in His human and divine hypostatical union, just as if He were hanging and dying on the cross, protesting solemnly against "Consubstantiation" and "Transubstantiation."

I am turning over again, the best authorities in the Roman Catholic Church, both ancient and modern, relating to the Real Presence of Christ in the Holy Eucharist, and meet with the same difficulties, contradictory arguments, errors, jargons, and inconsistencies of every kind after ten intervening years.

The solemn dogma of the Catholic Church may be summoned in these essential words: "The whole God and man is entire in the bread; entire in the wine; entire in every particle of each element; entire without division in countless hosts, on numberless altars; entire in heaven and at the same time entire on earth. The whole is equal to a part, and a part is equal to the whole. No wonder, that at Trent 1547 (even that late) the two leading Catholic factions, consisting of Dominican and Franciscan Monks, differed on essential points relating to the Eucharist, though their statements were clear and each wondered at the other's nonsense and stupidity. .

Though I have never been a scholar of Thales, Pythagoras, Euclid or of the Prussian Copernicus, the shining Geometricians and Mathematicians of their age, I am prepared to say, without waiting for a miraculous catholic guide in my difficult calculation, that such a dogma cannot stand the test of logical arguments. It is impossible, blasphemous, sacrilegious, wicked, and I reject it in the name of the infinitely wise and holy Lord.

The "Idea" of eating an incarnate God, making him subject to digestion, assimilation and final discharge, I abhor it.

But it is an article of faith in the Catholic Church, that through the consecration by a Priest the bread and wine is transubstantiated into the body and blood of the Saviour, and no longer subject to digestion, etc.

Let that consecrated wafer be submitted to a chemical experiment, my dear friends in the Catholic

ministry, and you will find that your faith is supposition, and your teaching is fraud. If the size of your wafers is too small for a fair test of such a chemical experiment, prepare, I pray, a large loaf of pure wheat flour, consecrate, give it to a communicant, in order to convince yourself that my assertion is incontestable, and your argument too weak to overthrow such a chemical experiment. The "Receiver" of the consecrated bread shall be our common witness. Since the Catholic Church teaches that the dimension of Christ's bodily presence is not depending on the volume of bread or wine, it is very easy to try the experiment. From the different sizes of your wafers, which are used for consecration, it is evident that you believe that the quantity of the bread as in regard to the bodily presence of Christ in the sacrament, is a matter of very little consequence. But it is of great importance to know, if the transubstantiated bread and wine is subjected to digestion, which you firmly deny. I doubt whether this experiment has ever been made in the Catholic Church, and if so, you know that chemical sciences and apparatus have wonderfully improved since the Council of Trent. Will we try, therefore? I am ready. But I presume you are inclined to answer that it would be a sacrilege to make such an experiment with the sacred body of our Lord! I will be responsible for the sacrilegious act. Our Lord is exceedingly anxious, that man shall comprehend him with his understanding, for, he said to the unbelieving Thomas: "Put thy fingers into the prints of the nails, and be not faithless but believing." He

desires sceptical men to make experiments, in order to understand the truth, just as it is. Now you answer me, "well, you know, it is a great mystery, and it is therefore impossible to try such an experiment." Indeed it is so mystical, that it comes into a conflictive contact with human and divine intelligence. The great difference between "Romanism" and "Protestantism" simply lies in these two words: "Real" or "Figurative" presence of Christ in the sacrament. A compromise in this respect between the church of Rome and that of Luther would be a preliminary step to the reconciliation between the two, and might affect a final restoration. What a glorious and God-pleasing work such a christian fellowship would be, but the reality thereof seems to be impossible, and this for two principal reasons. Rome declares it a mystical body, and therefore the intellectual mind, without further inquiries, should be satisfied, because mysteries are beyond the grasp of human reasoning. And on the other hand, it appears at first view, that through the proclamation of papal infallibility, notwithstanding its imperative demands, an unsurmountable gulf has been drawn between Popery and Protestantism. *Jesuitic* scrutiny and papal policy have seen their present strife long before. They have not been blind to the present renewed polemics in each party; they knew too well, that stillness amid the serenity of the sea and sky, is often the harbinger of the storm. Protestantism cannot drop its pen, cannot dismiss the weapons of hostility, until the biblical age of truth has been restored again to this world of Popish darkness.



Twenty-five years since, Rev. Pater Mathias, an aged, learned and venerable excapuchin of my native village, Seppenrade, when we were speaking about our progressive age and modern inventions, said to me, "My son, do you know that these firespying machines, (meaning the locomotives of the railroad), these abominable air-balloons, and telegraphic wires, are satanic inventions, and will bring great distress upon our church?" Not understanding him, I asked for an interpretation of his strange assertion. Continuing, he said "Great danger arises to the Catholic Church from modern science and progress." Luther attempted to destroy our images, and progressive Protestantism aims to overthrow our altars." I just was thinking now, if the Catholic Church could not stand the test of modern sciences and civilization, it would be better for her to die, than live. If her doctrines relating to the Holy Eucharist are truth, she will live, if they are errors, she must die, because truth is destined to life and error is destined to death. In our enlightened age errors will disappear before the rising sun of science and righteousness. And the sooner faults and errors die, the better it will be for a scientific, christian, moral people of "Liberty." Popery knew too well, that it soon would be challenged by advanced Protestant science, literature and philosophy to appear on the arena of this progressive age, and being aware of its own weakness put on the armour of Infallibility as a cover against revolting blunders, and a shield against hostile attacks.

But the term papal infallibility implies more than

a mere defensive character against hostilities; it also touches all matter, of faith and morals from the offensive standpoint in assuming for itself the all-saving power of mankind, and denouncing all other christian denominations of the earth as heretics and schismatics, who will be lost, unless they forsake their errors, return to the church of Rome, rely upon each and all her proclaimed dogmas and die on her ecclesiastical bosom. In short, papal infallibility implies, that the Pope possesses the highest authority in every respect; in dogmatical and moral, civil and governmental, and therefore an absolute obedience of his subjects in all things, which concern faith, morals, discipline and government, (it is boldly declared) is due to the Pope even at the peril of Salvation. At first appearance the insertion: "Papal Infallibility," may seem to be the strongest plank in the whole Roman system, however after a due examination it is found that it is the weakest of all, and will only increase the velocity of Popery on the way to its final ruin. How can this modern attribute of papacy corroborate the real presence? for it is a lie itself, as numerous facts in the various periods of ecclesiastical history evidently show. The present Pope foolishly permitted to have placed upon the papal spinal column of antiquity a ponderous pinnacle of adulterated gold, heavier than even the strongest of his successors will be able to bear. His Holiness in the solemn proclamation of papal infallibility, armed only the cupola of the Apostolic Temple, leaving the entire edifice exposed to the heavy blows of adverse forces. But he could not

avoid it very well, the Popish structure being completed during the centuries of the past. Romanism may endeavor to draw proselytes to its communion tables, by teaching them that Christ is bodily present in the bread and wine, and for the purpose of sustaining its heavy losses, suffered in European countries. However protestantism is striving determinately to show that this doctrine is a fraudulent presumption of priesthood, and therefore continues striking at the two prodigious pillars: the "Holy Eucharist" and "Sacrifice of Mass." Sooner or later they will fall, cast off tower and cupola, and both breaking down in a terrific noise must throw into ruins, the garret, roof, vault, ceiling and walls.

## CHAPTER IV.

MY PRIESTLY ACTIVITY IN AVILLA, CONTINUED. — THE  
“HOLY SACRIFICE OF MASS.” — HISTORICAL, PHILO-  
SOPHICAL AND SPECULATIVE THEOLOGY.

YOU must not expect that I will be able to explain controversially the Holy Eucharist in three or four chapters. Why! to do this, it would take me ten years of labor and three hundred thousand sheets of paper in octavo. I would have to erase every stroke of my philosophical and speculative pen, commencing anew. Neither I, nor any human being can do justice to himself or give satisfaction to his readers on this mystical subject. Transubstantiation advanced by slow and gradual steps to maturity. Some of the partisans of the transubstantiation believed, some doubted and some speculated. Berengarius, Lombard, Aquinas, Gabriel, Erasmus, Guitmond and Algerius, varied widely in opinions among themselves. Schoolmen subtilized theory into nonsense, and learned doctors brought all their attenuated discriminations into requisition on this mystery, and divided and subdivided without end or meaning on the topics of matter, form, substance, and accidents. However, I will abandon the mystical and miraculous transubstantiation and devote other chapters to the “Sacrifice of

Mass," to give you an opportunity of practicing your intellectual faculties on this mystical subject. Here I desire to remark, that the doctrine of the "Propitiatory Sacrifice of the Mass is based upon the previous doctrine of transubstantiation; and that if transubstantiation has been proved to be false, it is utterly impossible, that the Catholic teachings of "Mass" can be proved to be true; the latter resting for its strength and existence upon the former. We must make a distinction between the "Holy Eucharist" and the "Sacrifice of Mass." For the Catholic church contends, that the "Holy Eucharist" is not only a Sacrament, but a Sacrifice also: and this double mystery is accomplished in the "Mass." When Christ at the Last Supper said: "This is my body," "This is my blood," he added: "Do this for a commemoration of me." So the Catholic Church teaches, that Christ instituted a Sacrament and Sacrifice at the same time, showing that the four requisites for a sacrifice are existing, viz. First, "For God's honor and glory;" Secondly, "In thanksgiving for all his benefits;" Thirdly, "For obtaining pardon of our sins;" Fourthly, "For obtaining all graces and blessings through Jesus Christ."

But the Protestant Church contends, that mass is a matter of impossibility, for no purpose, without necessity and inconsistent with the scripture, saying, Christ, our kind Saviour, paid the entire debt at once, (both principal and interest thereon for four thousand years in the past, and for all the generations and ages to come;) not a penny of either was left. There is

no place, no necessity for a renewal of Christ's bloody sacrifice on the cross. When Christ said: "Do this in remembrance of me" he left a "token" under the appearance of bread and wine to his mourning children in a testamentary form, to be remembered by, until his coming from the circles of heaven on the last day in glory and majesty.

The Catholic Church on her part has always understood and taught, "Do this in remembrance of me." He charged them and their successors in the priesthood, that they should offer "Him."

Let me next refer to the *Tridentine Canons* on the "Mass." 1st *Can.* "If any man shall say, that in the mass there is not offered to God a true and proper sacrifice, let him be anathema." 2d *Can.*: "If any man shall say, that in these words: "Do this in remembrance of me," Christ did not appoint the apostles to be priests, or did not ordain that they and other priests should offer his body and blood, let him be accursed." 3rd *Can.*: "If any man shall say, that the sacrifice of mass is only a sacrifice of praise made on the cross, and that it is not propitiatory, or that it profits only the "Receiver," and that it ought not to be offered for the living and the dead, for his sins, etc., let him be anathema. And 4th *Can.*: "If any man shall say, that by the sacrifice of the mass, blasphemy is offered to the most holy sacrifice of Christ accomplished on the cross, or that it is dishonored, let him be accursed." Such is the solemn doctrine of the Church of Rome upon this subject.

Mass had an introduction into the Catholic Church,

and did not exist in her apostolic and primitive ages. It has taken from seven hundred to a thousand years to establish "Mass" in its present form. If the sacrifice of the mass had been known one hundred and forty years after Christ, in the days of Justin, Martyr, one of the most sainted of the fathers, no doubt he would have given a detailed and circumstantial account of its whole ceremonial. For in the II Volume, page 97 Paris ed. 1615 of his celebrated Apology for the Christians, he gives a full description of the Sabbath service of the Christians in his era. I am sure, you will be pleased to hear this beautiful extract from the practice of the early church.

Let me give you the extract, translated from the French edition: "Then the bread and the cup of water and of the wine mixed with it, is offered to the president of the brethren, and he, taking it, is offering praise and glory to the Father of all, in the name of the Son and of the Holy Spirit, and at some length he performs a thanksgiving for having been honored with these things by Him. When he has finished the prayers and the thanksgiving, all the people present joyfully cry out, Amen. Amen signifies, so be it."

But the president having returned thanks, and all the people having joyfully cried out, those who are called give to each of those present, a portion of the bread and the wine, and the water, over which thanksgiving has been performed, and they carry away some for those who are not present. And this food is called by us the Eucharist; of which no one is permitted to partake, but he who believes that the things taught



to us are true, and who has been washed for the remission of sins, and for regeneration, and who lives as Christ has enjoined. For we do not receive these things as common bread or common wine, but as the incarnate Jesus became, by the word of God, Christ and Saviour, and received flesh and blood for our salvation. So also we have been taught that the food, which is made the Eucharist by prayer, according to his word, by which our flesh and blood are nourished, is both the flesh and blood of that incarnate Jesus. For the Apostles, in the histories which they have written, and which are called the Gospels, have thus recorded, that Jesus commanded them, that he, taking bread and giving thanks, said: "Do this in remembrance of me, this is my body," and that in like manner, taking the cup and giving thanks, said: "This is my blood."

And in all that we offer, we bless the Maker of all things by his son, Jesus Christ, and by the Holy Spirit. And on the day that is called Sunday, there is an assembly in the same place, of those who dwell in towns, or in the country, and the histories of the Apostles and the writings of the prophets are read, whilst the time permits. Then, the reader ceasing, the president verbally admonishes and exhorts to the imitation of those good things. Then we all rise in common and offer thanks, and as we have already said, when we have finished our prayers, bread and wine, and water, are offered, and the president in like manner offers prayers and thanks, the people joyfully cry out Amen. And the distribution and communication

is to each of those who have returned thanks, and it is sent by the deacons to those who are not present. Those who are rich and willing, each according to his own pleasure, contributes what he pleases, and what is thus collected, is put away by the president, and he assists the orphans and widows, and those, who through sickness or any other cause, are destitute, and also those who are in bondage, and those who are strangers journeying, and in short, he aids all those who are in want. But we all meet in common on Sunday, because it is the first day in which God, who produced the darkness and matter, made the world, and Jesus Christ, our Saviour, on that day arose from the dead ”

I will add to this, the inspired language of Paul in his first Epistle to the Corinthians, (XI. 23, 27), where he speaks of the Holy Eucharist. “For I have received of the Lord that which I also delivered unto you. That the Lord Jesus, the same night, in which he was betrayed, took bread; and when he had given thanks he brake it and said, ‘Take, eat, this is my body which is broken for you: This do in remembrance of me.’” After the same manner also he took the cup, when he had supped, saying: “This cup is the New Testament in my blood: this do ye, as oft as ye drink it in remembrance of me.” “For as often as ye eat this bread and drink this cup, ye do shew the Lord’s death till he come again. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body, and blood of the Lord.”

How does this biblical passage of the Prince of all

Apostles, and that simple description of Justin, compare with the description of the mass, as it is celebrated in the Church of Rome? viz: The priest who is about to celebrate mass should be clad with a Soutanne, and proceed to the place of the Sacristy, where the *vestments*, suited to mass are prepared. Having washed his hands, and prepared the Chalice, the priest comes to put on the vestments, which should be more or less neat and precious, according to the *rank* or solemnity of the festival. He begins to make the sign of the cross. Takes the Amice, the Alb, the Cincture, the Maniple, the Stole, and having put on these pieces, lastly he puts on the Chasuble, without kissing it, ties it with the strings, and now attired in the Sacredotal ornaments, the priest takes the chalice and proceeds to the Altar, with a grave and modest deportment, his body erect, his eyes cast down, holding the chalice as high as his breast, and preceded by the server carrying the "Massal," etc., — (Missal for mass.) In Justin's Apology, we read nothing about a priest, but merely "the president" and the congregation; nothing about an altar on which sacrifice is offered; nothing about the "Canon;" nothing about the "Consecration and elevation of the Host;" nothing about its being propitiatory for the living and the dead; nothing about the inclinations of the body of the priest, moderate and profound; nothing of his genuflexions; nothing of the dispositions of the hands and of the feet, the directions of the eyes, and the inflections of the voice; nothing of the name of Mary, of other saints or of the reigning Pope; nothing of the strange vestments

of the sacrificer, (that he is dressed as no actor on the stage has ever been;) nothing of that theatrical, dramatical, and tragical operation and dumb show, that Catholic Priests have performed on their altars for the past four hundred years. But in the Roman Catholic Church, we read that the priest having arrived at the Altar, where he is to celebrate mass, stops before the steps, uncovers, gives his three-cornered cap to the server, and makes a profound inclination to the cross, or if the blessed Sacrament be in the Tabernacle, a Genuflection on the lowest step, without any other inclination: that he ascends the steps successively, until he reaches the middle of the Altar, and, having laid the chalice on the Altar, descends again to its foot, saying in the Latin language. "In the name of the Father and of the Son, and of the Holy Ghost," at the same time making the sign of the cross on himself and continuing: "I confess to Almighty God, to blessed Mary, ever virgin, to blessed Michael, the Archangel, to blessed John, the Baptist, the holy Apostles, Peter and Paul, and all the Saints, and thou, O, Father, to pray for me," etc.; then the priest returns to the middle of the altar, and says, (alternating with the clerk) the "*Kyrie Eleison*," (Lord have mercy on me), then the "*Gloria in Excelsis*," at the end of which he kisses the Altar, turns about to the people, says, "*Dominus Vobiscum*," ("the Lord be with you,") and whilst he pronounces these words, he extends his hands, rejoins them immediately and goes to the Epistle corner of the altar, praying an oration; then reads the Epistle and Gospel of the day, at the

end of which he repeats the Nicene Creed. After the symbol, the priest kisses the altar again, in the middle, and turns to the people in order to repeat "*Dominus Vobiscum*;" here follows the Offertory; then the priest is to put wine and water into the chalice; then there is an oblation of it, after which he bows; then he incenses the altar; then gives the censer to the deacon; then washes his hands, and bows before the middle of the altar; then reads the Secret, etc.; after which follows the Canon of the Mass; then making Genu-plexion, he adores and elevates the chalice: bowing he strikes his breast and prays for the dead; then receives the consecrated wafer, holding the Chalice in his hands he prays, etc., etc. In addition to the above synopsis, I will state further, that the sacrifice of mass is divided into four principal parts. The first part is from the begining to the end of the "Gospel or Creed." The second is from the "Offertory" to the "Canon." The third is from the Canon to end of "*Pater Noster*," and the fourth from the "*Pater Noster*" to the end of mass. The contrast between the majestic announcement of the Apostle, followed by the simple and beautiful narrative of Justin, with the collection from the Rubrics of the Missal, in the Roman Catholic Church, necessary to the celebration of mass, are so marked that, if St. Paul's is the inspired description of the Lord's Supper, and Justin Martyr's a true statement of the celebration of the Eucharist in the second century, the ceremonial in the Missal must be a celebration of something totally and altogether different from it. - It is therefore, what the

the Church of England justly denominates an exposition of "a human invention, a blasphemous fable, and a dangerous deceit." And what I know by my own experience and prudent observations as a priest among my fellow-priests, I am prepared to declare solemnly that "Mass" is an awful deceit, a veiled hypocrisy, and a common infidelity on the part of the Roman clergy in our day. I venture to say, that one-fourth of the Roman Catholic Priests reject secretly the real presence of Christ in the Holy Eucharist. Without priestly faith, Mass is a Comedy, a ridiculous farce! Dear Catholic laity, you are served by a large number of unprincipled men, who perform every morning the most sacred mystery of your Altars, without believing sincerely in their mystical performances.

When they speak confidentially to their fellow-priests, they say: "I hesitate to step out before the world as a target for Catholicism to shoot at," but they are not ashamed to rob the liberal pockets of their too confiding communicants, and of practicing sanctimoniously a ministerial dishonesty.

Of course the Church of Rome quotes in defence of her doctrine relative to mass, from Malachi, I, II, Gen. XIV, 18, Luke XXII, 18-20, Math. XXVI, 28, I Cor. XI, 24-26, Heb. V., 6, Heb. VI, 6, etc.

If the mass had been known to the Apostles or practiced by the early christians, or recognized as a doctrine taught by the word of God in the Apostolic age, we would find an account of it, no doubt, in the Epistles to Timothy and Titus, where we have all the details of christian worship, and also in the Act of the



Apostles, where we have an express description of primitive christian Sabbaths. It is not at all probable that these books would have been silent upon so great a peculiarity in christian worship, that there should be no allusion to those complicated rites of the Roman Catholic Church.

The quotations they make use of are weightless, as arguments in their favor, as I shall take occasion to show at a time not far distant.

But of all disproofs of the mass, the most weighty and triumphant are to be found in Paul's Epistle to the Hebrews. This sublime epistle has been written prospectively it seems to me, to crush one day this corrupt and erroneous doctrine of the Sacrifice of Mass, in the Roman Catholic Church.

The Apostle teaches throughout the whole epistle, that there is but *one* propitiatory sacrifice; *one offered for all the sins* that are passed, and for all the sins of the coming generations. It is a complete sacrifice, and to profess to offer any other, is not only to make it void with respect to the offering, but to offer dishonor to God. The Catholic Church teaches, that mass is a propitiatory sacrifice. In order to offer a propitiatory sacrifice there must be a priest. The priests of the Roman Catholic Church declare that they are strictly and properly *such priests*, and that they have inherited the faculty and right of sacrificing from Christ himself. But the Apostle says, that Jesus Christ has "an unchangeable priesthood, *Sacerdotium, quod ad alium transire nequit*, a priesthood which cannot pass over (from one) to another person, as it is defined by



Stephanus and many other learned Theologians and Commentators. In St. Paul's Epistle to the Hebrews, chapter VII, 27, IX, 12, 25, 26, we read thus : "Who needed *not daily*, (as those high priests offer up sacrifice, first for his own sins, and then for the people's,) for this he did *once* when he offered up himself." By his own blood he entered *once* into the holy place. Nor yet, "that he should offer himself *often*," etc. Further, if I understand St. Paul in this Epistle, correctly, he argues thus . " *Where there is a propitiatory offering there must be a painful suffering.*" If therefore the priests of Rome offer up Christ as a propitiatory sacrifice, they must crucify the Lord of Glory anew, and drag him again through his pangs, his agony, woe and death.

But if there is no such devotion of Christ to corporal suffering, then there can be no offering. The Roman Church maintains there is a propitiatory sacrifice saying : "Mass" is a "Perpetual show of the death of Christ," it is not a mere representation of the sacrifice ; Christ in the mass sheds his blood mystically. "If he sheds his blood mystically he suffers mystically, and dies mystically." The same church maintains that "Mass is that sacrifice which 'He' commanded and empowered his Apostles and their successors to offer, till the end of the world." That Jesus Christ offers himself in behalf of his believers, as a sacrifice of thanksgiving, as a sacrifice of propitiation, and as a sacrifice of Impetration," in short that mass answers to the four ends of sacrifice. I cannot help but feel that it would be as blasphemous

to claim the inheritance of the priesthood of Christ, as it would be to claim the inheritance of his omnipotence, his omnipresence, his omniscience, or any other essentially Divine attribute.

In Holy writ we find that we are called priests, as christians. "Ye are a royal Priesthood." "He had made us Kings and Priests unto God," and as we are priests so we offer up spiritual sacrifices of praise and prayer acceptable to God through Jesus Christ; but the expression "Priest" is not once applied to a christian minister, as distinguished from the laity, in the whole of the New Testament Scriptures. In the terms *hieus*, in Greek and "*Sacerdos*" in Latin, are not used in this sense. The original Reformers of the Church of England, therefore, have used not the Greek *hieus* or Latin *Sacerdos*, both of which properly signify priest; but they have adopted in each instance the greek word *presbyteros*, which signifies an elder or minister, and this term is used in every place where the Rubrics of the Anglican church now have the word "Priest."

"Where there is no priest there is no sacrifice." The so-called priests in the Catholic Church are ministers of the Gospel, proclaimers of Christ's kingdom upon earth; nothing more and nothing less, (at least this is what they ought to be;) they have never been high priests in Christ's Church, and never will be.

According to St. Paul's solemn declaration Christ's sacrifice on the cross was *complete* and *once for all*. Oh, Blessed Lord, we thank Thee graciously that we as protestants are enabled by the Divine Light of

Bible truth, to see that thy sacrifice on the cross was so complete, perfect and glorious, that it was adequate for the redemption of the whole world.

About seventy millions of masses are read in each decade by Catholic priests. Poor, poor catholics ye are, that you have a sacrifice so feeble and inefficacious that it needs to be offered up a thousand and again a hundred thousand times, before it is able to bring one single soul out of the sufferings of purgatory. Your faith in it is sin, but I wot that through ignorance ye do it. May the Lord bless and reward you your liberality in your faithful ignorance. I know that the millions and millions of dollars which pious catholics have given their priests, *bona-fide*, to redeem the souls of their departed friends from purgatory, by saying mass, are spent in vain. Clerical friends in the church of our dear fathers and ancestors, be honest, go by principles, suffer in poverty, die in want if need be, but be honest! in so doing God will bless you, and take care of you. Pray, study, read, compare, put on the armour of christian integrity; fight among Christ's noble soldiery, and promote true *Bible Christianity*.

Not long ago a protestant lady said to me: "Sir, we are living here all surrounded by Roman Catholics, and it seems to me they are going to mass all the time, sundays and weekdays too, for whenever I ask one, when passing with a big prayer-book under her arm, where are you going? she will answer, 'to Mass.' Well, my dear madam, I replied, 'Mass is the substance and body of worship in the Roman Catholic

service, constituting, on the one hand, the great distinction of the Church of Rome, in contrast to all the churches of the Reformation, and forming on the other the great basis of the Faith and hopes of the Roman Catholic worshiper.” If it be false, all Popery is an awful superstition and satanic blasphemy; if it be true, we as Protestants are in a critical position and in instant jeopardy.” Looking at me surprisingly, she said: “Sir, what do you mean, are you in earnest?” “Yes, madam, I am,” I replied. “Please, sir, tell me what kind of a monster ‘Mass’ is? Last week I attended mass for the first time, but I did not understand one bit of it. The priest kept on mourning in latin, and I looked at him, wondering which was the greatest simpleton he or I. He performing away, not explaining anything, I not understanding anything and gaping at him. He seemed to be very nervous, for he was constantly moving about, sometimes turning one way and then another, then around, put on such grimaces, that I first thought the poor man was weeping. The next time I watched him more closely; he stretched out his hands, looking straight at me, saying: “Domina, won’t you come?” (“*Domina Vobiscum.*”) I felt disgusted. He wore garments such as I never saw before. A big cross in red silk on his back, the vestment itself in the form of a white silk sacque, and underneath he wore a long white shirt of linen, hanging down to his toes. His face was as round as a full moon and as red as a bottle of North American port wine, of the best quality.

“Tell me, do the Catholics understand this un-

meaning ceremony?" "Indeed, madam, it is so mysterious that I have not yet heard of one who understood it."

"Now, sir, let me ask you a few more questions; perhaps I have asked too many already, but you will bear with my ignorance."

"What power has the priest to work such a miracle as to change a little wafer into the real body and blood of Christ?" "Madam, his power is a chimerical self-deception, if anything; nothing else."

"How do Catholics come then to the term mass, and what do all these manœuvres mean?"

"Mrs. M., the true origin of mass would seem to be this: At the close of the service in the Latin or Western Church, when the Holy Communion was to be celebrated and the ordinary ritual of the day was done, the priest addressed the people and said '*Missa est*,' that is, 'The congregation is dismissed;' then followed the communion for those we call members or communicants. From this expression '*Missa est*,' being thus anciently used previous to the celebration of communion, the communion came to be called '*Missa*,' and in english, 'Mass.'"

While we were conversing, and in the mean time several ministers of the gospel had come in, and they desired that the conversation should continue, as they each wished to hear more on this subject.

After having given instruction on the subject for about one hour and a half, some one remarked: "Yes, it is a mass, indeed, a great mass of confusion, so that even the most learned Divines in the Catholic

Church are not able to understand one another in this mystery."

I also contend that the mass cannot be a sacrament and a sacrifice at the same time ; asserting, that there is not a single evidence throughout the whole scripture to justify their doctrine, or that there are any officially sacrificing priests in the church, and I hereby pray that through the power of Almighty God and the grace of our Lord Jesus Christ, the Divine Fellowship of the Holy Spirit, the assistance of christian ministers, and the ardent prayers of the whole protestant church, and *do challenge* the Roman Catholic Clergy, Monks and Jesuits, upon the arena of controversy, to inquire and examine into corruption, and to restore a pure Bible Religion. Oh, the nineteenth century will be the greatest of all ! The darkness of the middle ages has passed away ; the sun of truth and righteousness is rising ; the days of reconciliation are near ; the conversion of all nations is at hand. Rome and London, Petersburg and New York, Turkey, China and Japan, are joining hands in the grand march to the grander jubilee in the coming century. One God ! One Christ ! One Bible ! One Truth ! One Christianity ! Lord, hasten the coming of that glorious day.

*" Quand toutes les nations  
Du monde riuniront,  
Dans leurs Opinions  
Pures Chritiennes en Masse ! "*







AUGUSTINIAN CANON.

## CHAPTER V.

### THE "HOLY SACRIFICE OF MASS,"—CONTINUED.

*The illiterate Catholics are Tools of Priestcraft, but the intelligent reject the dumb show of Mass, etc.—Rome is utterly impotent to defend the Absurdities of Mass—and is sliding headlong from her Seven Hills to ruin, etc.*

“**D**O this in remembrance of me,” or “Do this for a commemoration of me,” as given in the Catholic bible translation. Rome asserts that Christ has instituted in these words the Sacrifice of Mass, and that the Catholic Priest, by Apostolic Succession, is the ordained minister to commemorate this mystery. And so truly are these assertions or doctrines, of the church believed, by a large majority of catholics, that they insist that the moment the priest pronounces the words “*Hoc est enim Corpus meum*,” (“For this is my body,”) that very moment the pure wheat flour and water, in the shape of a wafer, becomes literally, and truly, and substantially, the very flesh, blood, soul, and deity of the Son of God. But suppose you say to him, see here, “It looks like a wafer; it tastes like one, it smells like a wafer, it crumbles like a baked wafer, of flour and water.” What will he answer to your protestation against this doctrine. “That may all be

so, but Christ said it was changed ; the church teaches so ; the priest tells us so ; and although our senses are all betrayed, *yet it is so* ; we cannot refuse implicit faith to our infallible and holy Mother." Then you may ask how it is brought about, or to pass, he will answer : "By the power of Almighty God invested in the priest." Ah, yes, *we* admit that everything is possible to God, but contend that it is against his infinite wisdom to do this thing, viz : "Christ is entire in every dust and particle, that may be in or about the wafer, and for this very reason, countless millions of these separated particles have been wasted since mass has been in existence, and will be from day to day at your altars, and no one will conclude that Christ will subject himself to such treatment, when no good is to be derived from it, to any one. I was a priest myself and therefore know how it happens.

Besides the "Corporal," the priest uses a little linen cloth called "*Purificatory*," to wipe out the cup, which has been filled with the wine or blood. It is his duty to wash these Purificatories himself, as no woman is allowed to do so. After having washed them in fresh water several times, he carries it to the east end of the church and pours it into an apperture dug under the high altar. Now this wash-water must, and does contain the wine or blood, which, of necessity remains in the chalice, and also the crumbs or dust of the consecrated wafer which he broke over the chalice, before taking it ; and hence you will readily see that many bodies must perish, or be exposed to flies, worms, insects, and mice.

These are facts presented just as they are, and things which cannot be avoided even by conscientious and scrupulous priests. I once saw a very scrupulous priest stop as if he were hesitating to pour out this sacred water, with its more sacred contents, and on asking him, why he was meditating so long over the act, replied: "Oh, I hope that Christ is not present in every particle of the blessed Sacrament, and sometimes I think it is a sacrilege to believe, that he is bodily dwelling in our wafers and wine. For, if it is so, we expose daily, millions of the precious bodies of our Saviour to the brutes." He looked at me so seriously, saying: "I have such a struggle to believe in this dogma of our church, and I wish that I never had been ordained a priest. My dear catholic friends, I assure you that every third or fourth priest denies the possibility of the "Real Presence." Do you think that Christ, in his Infinite Wisdom, seeing this all before, would permit himself to be treated thus? God is merciful, kind, and submissive to all the wants of humanity, but at the same time he regards his holiness and all the attributes of His infinitely high position inviolable.

Though I have read of earthly kings and princes being kind, benevolent, and submissive to their subjects, treating them with a freedom and intimacy of a friend, yet I have never heard or read of the kindest monarch permitting himself to be dragged by his subjects through the streets or gutters. Yes, there are noble souls who are ever exerting themselves for the good and comfort of others, and I thank God that such

exist in this cold and generally insensible world. But no one is or has been found, that will submit to such treatment from the hands of even his dearest friend, and I know if Christ, our everlasting king, dwells in the Eucharist bodily, he is constantly subject to such contemptible treatment.

Since I left and rejected the Roman Catholic doctrines, especially in this of the "Real Presence," I feel, yes, know that he lives in me, and I in him, that through the power of the Holy Ghost I am in constant communion with him. And while in this mystical doctrine of the Catholic Church you rely upon the power of Almighty God, I prefer to rely on his Infinite Wisdom and Holiness.

It is said: "Do this in remembrance of me." Now memory refers to something that is absent, not to a thing that is present. Christ ascended into heaven with a glorified body, and there he is bodily present, as the scripture asserts, at the right hand of his Father making intercession for us. "There is one God and one Mediator between God and man — the man Christ Jesus." I. Tim. II: 5.

The Roman church also asserts that the priesthood shows forth the Lord's death until he come. This implies that he is not yet come personally, that he will come again in the future, and is personally absent in body. Some of the ancient and most evangelical fathers show the doctrine of transubstantiation had no place in their views of the Eucharistic elements; I refer you here to St. Augustine, a Father much relied on by Roman Catholic Divines, and frequently quoted

to prove the doctrine of Transubstantiation. Please open the Benedictine Edition, Paris, 1686, Vol. III: 53, and there you will find this. "Why do you prepare your teeth, and your stomachs? *Believe only*, and you will have eaten. This therefore is to eat the food and to drink that cup, namely: to *abide in Christ* and to have Christ abiding in you, and for this reason he who does not abide in Christ, and in whom Christ does not abide, beyond all doubt, *does not spiritually* eat his flesh, or drink his blood, although he carnally presses with his teeth the communion of the body and blood of Christ." From Isidore, a Bishop, who lived in the seventh century, it may be evidently seen, that he teaches that Christ is figuratively present in the bread and wine: "All things painted or sculptured are called by the name of those persons or things of which they are resemblances: It is said, 'That is Cicero; that is Sallust; I saw Augustine.' Although they are nothing else than the painted images, etc." The language of these ancient Fathers is so plain, that it cannot be denied that our protestant interpretation of the words in question as figurative was held also at such an early date. However it is a doctrine of the church to-day, and one which if its falseness is shown and accepted, has much to do in the reformation of the Church of Rome, for the ignorant and confiding mass of that body believe fully and conscientiously that it is true; that the flour and water which the priest consecrates, contains the "*Corpus Christi*" in the whole and in every part of the whole, and if fifty thousand of the broken parts or particles were scat-



tered to the remotest confines of the globe, or buried in the depths of the sea, the Lord, whole and entire would be in each of the fifty thousand particles. But a large number of the intelligent catholics, especially in this country, refuse their faith in this mystery, either secretly or openly. They are dissatisfied with the mummerly of muttered masses. They do not attend them, nor confess their sins or receive communion, although the five commandments of the church demand of them, by pain of excommunication, to hear mass every Sunday; to go to confession and holy communion once a year, at least. Still, they remain in connection with the church, arguing that it is just as good and safe as any other branch, and that they hope to reach heaven without mass, confession, and communion. And yet, you know my friends, that mass "*Is the key-stone*" of your church doctrines; take that out and the structure will fall. You have no more right in your church without faith in the "*Real Presence*" in the consecrated wafer, than a regiment of soldiers or a band of robbers have in your sanctuary. What you are, be with a wholeness of heart. Let me ask you to read carefully in the third chapter of Revelations, where St. John writes to the Laodiceans. "*He that hath an ear to hear let him hear what the Spirit saith unto the churches;*" "*And unto the angel (or minister) of the church of the Laodiceans, write: these things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold or hot; I would thou wert cold or hot. So then because thou art lukewarm and*



neither cold or hot, I will spew thee out of my mouth, because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that Thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; annoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten: Be zealous, therefore, and repent. "Behold I stand at the door and knock, if *any man* hear my voice and open the door I will come in to him and sup with him, and he with me." "To him that overcometh will I grant to sit with me on my throne, even as I am, sit down with my Father on his throne." (Rev. III: 13, 21, inclusive.) Try to be a true and spiritual christian, and I assure you that you will enjoy a celestial peace in our Lord Jesus Christ. You may feel that you cannot bear the idea of striking at the foundation of your ancient mother church. I felt it myself; and it is a situation both painful and unpleasant. Yet you will not be able to save Rome from her final destruction, even with your adhesive, protective energy, since she has shown herself utterly impotent to defend the absurdities of doctrines heretofore promulgated; but adds another: "Infallibility," personated in the mind and body of *a man*.

Rome is sliding down headlong from her seven hills to ruin and destruction. One century of steam, and mental power is sufficient to hurl all the papal

*errors* into atoms, and pulverous oblivion; and when that Catholic lecturer at St. Louis, says: "Protestantism is on its last legs," he forgets, poor man, that Catholicism has hardly any legs at all; for it is so covered with sores and gangrene that its wisest physicians recently advised immediate amputation far above the knee, in order to save the life of its corrupted body a little longer.

But what does this wonderful church do with such as deny the "Real Presence" and stay away from mass, confession, and communion? Does she excommunicate them as threatened? No, indeed not! Rome is a church of policy, secrecy, and mystery, in more than one respect. Now-a-days she tolerates in America even her nominal members. But she will expiate them as soon as she gains sufficient power. What I say in regard to the belief and disbelief of members of the Catholic Church, is said from knowledge obtained, and personal experience, during my priestly functions, with very many reliable sources. In 1862, during a "Mission week," it happened that from eight to ten men abstained from receiving the Holy Communion, although they had prepared for it by going to confession. The Bishop of the Diocese being there for a few days, I mentioned the fact to him. He answer me, "That it was my duty as their pastor to look into the cause." On doing so, I found that all abstained on account of disbelief.

During the next day, the Missionary brought into my room a young man, saying, by way of introduction, "Sir, here is a miserable fool, who does not

believe that the body of Christ dwells in a wafer consecrated by a priest; have you more such ignorant, daring characters in your congregation?" The missionary leaving the room soon, I noticed my parishioner trembling with anger, and his face pale as a ghost. In the mean time the dinner bell rang. I invited my new guest to come and dine with the Reverend gentlemen who were visiting me at that time. He angrily replied, "No! at some other time I will be pleased to do so, but I would rather sit down with the roughest coachman, than with that Jesuit, who, though a good orator in the pulpit, has not yet learned the first step in etiquette. He must know that he was teaching and preaching in America, and not in an Austrian mission field."

Handing him a cigar I asked him to wait until I would have eaten my dinner. The cigar seemed to pacify him for the time. He lighted it and settled down in his mind. I left.

On retiring from the table after dinner, the missionary father said to me "Can you do anything with that goat of a man? I could not do anything with him; he made me so angry that I could have slapped him in the face. These so-called half-learned or half-wise men are the worst of all men to get along with. They think they know everything, and if it comes to the point you soon find that they have not learned the first step or letter in the religious alphabet, obedience."

I think this man is a counter person to the man in Germany, who visited his pastor every Sunday afternoon, asked, that he would commence a series of

debates on Bible questions. At last the Rev. Father being very tired of, and having declined so often to grant the wag's request, said: "You come at three o'clock this afternoon and bring your Bible along." The tailor, for such was the man's occupation, happily accepted, and appeared at the appointed hour. The mutual agreement was, that each one should ask a question in turn. The Reverend father being permitted to have the first opportunity.

"Sir, said he, do you remember of ever having read in your Bible, of an angel descending from heaven, putting one foot on the shores of the rising sun, and the other foot on the banks of the setting sun?" The tailor thought he had; but not being able to quote the passage correctly, began searching for it.

"Oh, never mind, said the clergyman, pleasantly, it is not necessary to find it. I learned to-day, from a mysterious source, that the pantaloons of that same angel are nearly worn out, and I wish to buy him a new pair—and as your occupation is the tailor's trade, I thought you might be able to tell me how many yards of cloth I would need to get for such a present? It must take anyway several thousand yards, and I do not wish to buy more than you will really need."

The Bible tailor, as may be expected, took his book and went home, never to return for the second debate.

Now we must treat all such as these with utter contempt. It is the only safe way after all; for you can do nothing with them; nothing else; if they will go to the devil, let them go without argument, as one would not help them any, after they begin to doubt."

I returned to the young man in my room, began the subject, for the purpose of pacifying him, when he replied: "Father, it is of no use. I hope you will forgive me my sincerity in this case. But I must tell you, I think it all a humbug in the Catholic Church to teach the doctrine of Transubstantiation, and I assure you, that almost one-half of the men in our congregation are on the same footing with me in regard to this belief; it is impossible for me to believe it, and unless I can go to heaven without, I must be lost. I believe in a spiritual Christ present in the "Holy Communion," but beyond that I cannot go." He promised me he would forgive the missionary for the insult offered him, and receiving the Communion spiritually, endeavor to be a good christian. How could I instruct one to believe in a dogma which I myself did not believe? So we parted.

## CHAPTER VI.

### MASS—CONTINUED.

*In Rome's corruption itself lies the principal fault.—Why so many of her priests, students, and intelligent members abandon that Church.—The graces obtained in Mass are overvalued.—Saintship of Catholic Priests.—Holy Communion a Farce.*

MY disbelief in the "Real Presence" of Christ in the Blessed Sacrament, was not a phenomenon of sudden doubt, or the result of one-sided reflection. It was not rooted in early education, or a tendency to scepticism, nor was it caused by scrupulosity on one hand, or by immorality on the other; but the reason of my doubts is to be found in the nature of the doctrine itself, relating to the Holy Eucharist, and in my desire and search after the truth, in my prayers for light on this subject, and above all in the constant fluttering of the Divine Dove about me. It was my joyful and blessed pleasure to have the following words of our Glorious Saviour fulfilled. "Ask and ye shall recieve," and I praise thee, O Father, that thou hast heard my fervent sighs, touched my aching heart, and opened my eyes.

I had been baptised at a Roman Catholic font, when

but an infant twenty-four hours old, and brought up according to the strictest ordinances of that church, trained on the bosom of her faith till my thirty-sixth year, and between six and seven years of this time I wore the sacerdotal robe; (having never to my recollection seen a protestant until my fourteenth year of age) and though doubting some essential dogmas of my mother church, I endeavored to the utmost to be a conscientious priest, particularly in the first three years of my priesthood, and never ceased to try while in connection with the church.

According to my abilities I taught and preached the doctrines of that church, admonished the children to obey their parents, and those who brought them into the world, to set a good example before their beloved ones, to raise them in the fear and love of God.

I visited the sick, attended the dying, pointed them to the "Lamb of God, who taketh away the sins of the world," and to the land of rest and everlasting peace, whenever I was called. Also knocked on the door of the humble cottages of the poor, just as well as of the fine homes of the rich; made no distinction between Catholics, Protestants or Infidels, so far as any general treatment of them was concerned, and in my social life never allowed myself to indulge incautiously in pleasures, or to use drinks of any kind, to intoxication.

As far as my personal acquaintance with priests extends, during my priesthood in the church, (and it embraces something over one thousand in number) there are none who do not drink intoxicating drinks.



I also appeared every morning, with very few exceptions, on the altar, to say mass, praying, weeping, struggling, to believe in *all* the doctrines, but I could not. In the center of my soul, in the marrow of my bones, I felt what a misery, what an agony of conscience, that church in deviating from the channel of her original Bible truth, could bring upon the minds of fervently clerical devotees. No pen can write it, no tongue can utter that misery! And now I feel how Rome points the finger of scorn at me, saying indignantly: "Ah, what are you to-day but a protestant, a very little better than a sceptic." But I can answer in truth, that Rome is little better than Unitarianism; for as the latter denies the Divinity of Christ, so the former makes the Virgin and Saints equal to Him. Almost one-third of the mass is devoted to the invocation of Saints. In Rome's corruption itself lies the principal reason, why so many of her priests, students, intelligent and best members are turning away from the bosom of their ancient mother to live and die on the loving heart of an open Bible religion. We venture to say, that since the proclamation of Papal Infallibility, December 8th, 1869, two thousand priests, ten thousand scholars, noted for learning and wisdom, and being engaged in the departments of advanced education; moreover, that one million of people have left "Romanism" and joined protestantism; also, that ten millions of Catholics are at present virtually swimming between the boundaries of the Roman Catholic and Protestant faith in the European and American countries. If Rome could abandon her

irreconcilable "*Non Possumus*" — we cannot — an evangelical union throughout the world might be effected, but since she cannot change the channel of her solemnly proclaimed infallibility without immediate self-destruction, she will be held responsible for the bloody results that will arise to the nations of the earth from her Eucharistic impossibilities and infallible absurdities.

How absurd it is to teach as follows! The Church of Rome, on explaining the "Nature," the "Necessity and End" of the sacrifice of mass, says: "It is the most sacred, solemn, and sublime act of religious worship, that we can perform; the most pleasing to God, and the most advantageous to us. It is the most inestimable treasure provided for us by the divine goodness, for one mass heard well, is sufficient to enrich souls with special graces, and to make us Saints." Now we do not wonder this being true, that the Catholic Church has so many Saints, and the Protestants none, (canonized), and fear, that the enrollment of many millions in the Popish Saintology cannot be attended to, on account of pressure for time.

May I, as an humble protestant christian, advise your Pontifical Holiness, to issue an order to have this most important and yet neglected, business of Canonization executed at once, in order to redeem your predecessors from purgatory, who are still retained there for having neglected this duty while in or during their Papal administration, and also to prevent your highness from ever coming to that place of refining fire.

But alas ! for the Catholic Saints ; they are never sure of retaining their honorary title. Charlemagne was honored with this high office, when afterward French Bishops revolted against this canonized saint, claiming that he was too dirty for his sainted position. Pius IX released first the French Catholics from the adoration of this saint, then the Germans revolted against having him on their list of saints. Finally, His Infallibility, itself got angry at the saint, revoked and ordered him to be stricken from the pages of Saintology.

But as mass is the most inestimable treasure of enriching the soul with special graces, and making its sacrificers and hearers saints in twenty minutes, (the time necessary to say or hear a mass) pray, tell me how it comes, that so many Catholic Priests, the daily servants on the altar of the church, are just the opposite of a Saint? They are now, and have been for one thousand years, as history shows, with few exceptions, great Saints in their egotistic individuality, adulterers in their pretended celibacy, drunkards in their sacerdotal robes, executors of hypocrisy, and bigots in their conventical secrecy. These words I quote as heard from the lips of an earnest priest, who left a convent in Europe in 1868, and came to this country, is now officiating in the church, and is a favorite with his Bishops, as well as a friend to myself.

“If Mass is the most sacred, solemn and sublime act of religious worship upon earth, why is it that a large number, perhaps the majority of priests, hurry through it so speedily, and especially if the performer

is a saint, the act would not only be contemptible but criminal." It is not seldom when two or three priest are saying mass, at the different altars in the same church and at the same time, that they run a race, (like the students of Harvard and Yale in their centennial regattas :) The devout hearers in the pews, with their prayer-books before them, cannot keep up with their priestly race horse, that is galloping in the latin with such speed, that they are not able to rattle off half the mass prayers prescribed in their books.

But listen ! I hear devout Catholics defend the sacrilegious habits of their priests by accusing the writer with violating the truth ; nevertheless it is a fact. Permit me to call your attention to cases in your own knowledge — when priests wished to attend anything which was to occur during the early part of the day, viz : a pic-nic ; hunting party ; a marriage banquet, and indeed any other entertainment.

I will also refer to a book translated from the Italian into German, by a priest, the title of which is, "*Die Heiligung des Priesters.*" "Sometimes priests use for saying mass from twelve to fourteen minutes only, when twenty-five is required to perform it well." "Several, who have practiced this bad habit, have met with sudden death." "To hurry through the most solemn act of Catholic worship, is not among the rare occurrences of the day," (page 254). The majority of priests in rehearsing their "Breviary" thrice a day, too often employ the steam power of a centennial train on its way to San Francisco, at the rate of forty miles an hour. What a devotion ! how their sacerdotal

tongues, teeth, and jaws must ache after the completion of such a rattling journey ! Such men, though wearing clerical garments, cannot be in earnest about the welfare of immortal souls, or the Catholic religion. They are but hirelings, which, if their mass *Stipends* were taken away, or their salaries cut down, would soon forsake the Catholic altars. In thy name, O Lord, I implore that the Catholic people may be so educated and enlightened, as to see the intrigues of their clergy, and comprehend the folly of their own improper tenacity to such a Faith, wherein the sacrament itself, as a whole, is not only corrupted to mean something else, than that which was designed by its Giver, but where it has been divided, and only a part, the bread, administered the people. For in the Church of Rome the sacramental cup is not administered to the laity, neither to the non-officiating clergy.

Communion in one kind ; the child of transubstantiation, consists in the administration of the bread only. That communion in one kind is contrary to scripture, has been granted by popish doctors and learned councils. Such is the admission of Pascal, Bellarmine, Erasmus, Cajetan, of ancient, and of Bossuet, Petavius, Challenor, and Milner, of more modern times. This new doctrine was established as an article of faith, as late as the year 1415, in the Council of Constance, after considerable disturbance, which it had caused, and the withdrawal of sixty millions of Greeks from the Church of Rome, at an earlier date. Half communion is not only contrary to scripture, but to usages of the early and middle ages.

Among the unquestionable authorities who testify for the whole communion of primitive times, we find the names of Ignatius, Justin, Chrysostom and Jerome. In the year 1095, Pope Urban, while presiding in the Council of Clermont, consisting of Cardinals, Bishops, Abbots, and a multitude of other persons, commanded the separate reception of the Lord's body and blood. Pascal so late as 1118, A. D., issued similar enactments, on this topic to that of Urban and his adherents. Our Lord himself, said the "Papal hierarch," dispensed the bread and wine each by itself; and this usage we teach and command the holy church always to observe.

The half-communion of the Latin church differs from the customs of all other christians at the present day. The Greeks, Nestorians, Jacobites, Armenians, and Syrians, condemn the Romish mutilation of the communion, which entered the church or christendom at that time, with slow but progressive steps. These steps were first intinction, then suction, and last of all half-communion.

Intinction, which consisted in dipping the bread into the wine before handing it to the communicant, is of an early date. The second step to the defalcation of the cup, suction, consisted of using a tube (generally of silver) which was annexed to the chalice, and through which its communicant sucked the wine or blood. The design of the sacred instrument was to prevent the spilling of the divine blood, or the intrusion of the beards of the men. This act, practiced in this connection and manner, was ridiculous, and could tend only to burlesque the holy institution. - The mumme-



ries of the entire mass, in every age of its existence, has been a ludicrous tragedy.

Could an Apostle, an ancient Father, or primitive christian, lift his head from the grave and behold such a spectacle of folly and corruption, he would be wholly at loss to unriddle its meaning, or, if informed of its nature and design, be filled with indignation at such presumption on the part of the church. I am pretty sure, if St. Paul could return to the earth, and see and hear the usages and doctrines of the Catholic Church, he would exclaim with righteous contempt: "I never taught you such a religion, such a faith. Brethren, pray for us, that we may be delivered from unreasonable and wicked men:" The reasons which the church enumerates for her justification of having abandoned the cup of wine in the administration of the holy Communion to the laity, are better fitted to provoke laughter, than to produce conviction, viz: the expense of wine sufficient for such multitudes of people as often commune. The fear of contamination; its liability to sour and become vinegar, and in doing so, occasion Idolatry; its tendency to putrefy and produce flies and worms, the disgust arising from so many drinking out of the same cup; the danger of spilling it at the altar, or in carrying it over rocks, woods, mountains and valleys to the sick. All these and many more are assigned for the retrenchment of the cup in the sacrament in the Catholic Church. One of the true and principal reasons, however, that might be assigned for "Half-Communion," is this: that the priests by abandoning the administration of



wine to the laity, would be able to decrease the expenses of the church, and increase the quality and quantity of his own sacramental cup every morning. In 1862, an aged priest, residing in Auglaize County, Ohio, on being asked how much wine he used at the altar every month, replied : " That he could not tell, but he consumed almost half a bottle every morning," adding, " That he was longing for a good measure of wine at seven o'clock in the morning, and could do it sooner without breakfast, than without mass." The servants of the Catholic altars are in the habit of taking the best part for themselves.

But Rome, with all her dogmatical, superstitious and moral defects, in regard to the Eucharist and mass, disagreeable contentions, and her daily increasing weakness in European countries, is gaining ground in this beloved land of America, by imigration, and is still a great power, well able to erect her altars everywhere over the United States, before the present era will have passed away. " Awake! Awake! thou that sleepest."

Well, she may in America grow,  
Even, our Republic soon o'erthrow,  
Altars, Mass and priests may then dictate,  
History one day will tell her fate :  
Rome fell ; there she lies, her sins, her Popes.  
Silent ; void of vigor, Power, Hopes.—

In concluding this chapter, I thank my readers for their patience and attention which they may have been pleased to devote to this important topic, and trust that it may be of service to my protestant friends.

in guarding the foe, and also to my Catholic friends in opening their eyes to see the true position which they occupy, and help them to turn to serving God in the true spirit of holiness.

Yet I am fully aware, that there are many who will be like the Monk, who had been to Pittsburgh during a time when the small-pox was prevailing to some extent, and on being asked, if it was still bad in the city, answered: "*That* pestilence is not increasing, but "*that she-devil,*" (meaning Miss Goreman, an ex-nun, who was lecturing in the city on 'Romanism and Convent life,') was worse than all the small-pox on the American continent," and thank the writer, too, that he is finally through with his discussion on Mass, and Eucharist, and without any great effort or reserve of indignation be able to convert the feminine "*She,*" into the masculine "*He.*"

## CHAPTER VII.

MY PRIESTHOOD IN AVILLA—CONTINUED.—ITS HISTORICAL VIEW.—READING OF LUTHER'S BIOGRAPHY, ETC.

IN Avilla I spent a very pleasant life, notwithstanding my doubts in the "Real Presence." As there is hardly a rule without exception, so there is seldom a society of men without spot. Yet my recollections of Avilla are, that there I found a truly christian people, to whom I, even at this late day, extend my sincere thanks for their many tokens of friendship and kindness while with them. The field of my labors there is still fresh in my memory, and it gives me joy to say here, that I spent the happiest days of my priesthood with its people. It is there where the first traces of my mission work stand, the marks of zeal, and I trust usefulness. It is a small place. You will not find hotels, as would be expected in Boston, or great palaces of commerce, like those in New York; nor grand homes with marble fronts, as in any of our cities, but you find a place of rural beauties, comfortable homes, plenty to eat, sufficient to drink, happy, generous hearts, noble souls, a people, to the very best of their knowledge, preparing for heaven.

At the close of my first year's labor there, I received from Bishop Luers, of Ft. Wayne, a letter in which are found these words of encouragement. "I am glad, (exceedingly so), that you are succeeding so well in Avilla; every one is satisfied with you. I hope you may be of great usefulness in my new diocese. I understand you are not well; spare yourself as much as possible. My fear is, that you may work too hard. Continue visiting, regularly, your mission, but quit giving instructions to the children. No man can serve two masters at once; you cannot teach and attend to your appointments at the same time."

"Be kind enough to write an article for the '*Wahrheitsfreund*,' in Cincinnati, next week, stating some particulars about your missions in Ligozier, Waterloo, other points, describing the quality of the soil, etc, in these vicinities."

Though it is from no desire to boast of my success during the first year of my priesthood, nevertheless I consider it to be the duty of a narrator to state things as they occur. Knowing, also, too well, how Catholics are inclined to culminate even the purest of priests after their withdrawal from the church. I shall reveal extracts of the many letters from priests and bishops which are still in my possession, whenever I deem it proper, without betraying any secrets of my former friends and associates.

Luther, the great Reformer, one day was honored and highly esteemed among the Order of Augustinian Eremites, for his earnest zeal, great ability and piety,

but no sooner had he commenced speaking and writing against the abuses in his church, and complaining of the Pope's severe treatment and papal bulls, than he was decried as a monster, persecuted, tormented, and sent to hell by the weapons of papal curses, and although he was governed in his reformation, by christian principles, by sufficiently justifiable reasons, guided by moral persuasions, and pursued, also, a legal course, in his ever laudable undertaking of purifying Catholicism from its putrifaactions and chronic diseases. He was opposed, hated, and hurled, though alive, to the regions of the infernal abyss. And Rome would, if she could, keep him there forever, and also hush in everlasting silence the mighty pen of protestant power, carried on for the same purpose in Science, Literature, Philosophy, Theology and History. I am not prepared to say what this church might not advise and instigate, but I dare safely say, that no restrictions in papal curses and anathemas would be spared to chain the "whole abominable Reformation" to Lucifer's anvil, there to suffer with a Tantalean thirst and hunger, till the day of judgement and longer, if Christ did not at that day, supersede his Highness as judge. There is no less persecution, hatred, calumny and slander, measured out to every priest who separates himself from the papacy of "Roman Infallibility," now than three hundred years ago. Strange as it may seem, yet it is true that I, as a Roman Catholic, strictly brought up in the ultramontane-doctrine of that church from childhood, was inclined either by nature or by supernatural power, to scrutinize protestant literature.

Ah! how I loved to read Luther's Biography of his early education, boyhood and college years; of his Novitiate in the Convent; his consecration to the priesthood; then his manly strife against indulgencies, and other wrongs, which gradually become perpetrated into the church. His life in Wittenberg, his incarceration at Wartburg; and particularly of the various annoyances which he experienced in the publication of his "Theses," and which he bore with such manly endurance. The many combats in which he engaged with his deceitful foes. Ah, verily, I thought, he was the smartest man that ever lived. The most honest and heroic warrior that ever fought upon the religious battle-field. I could not help but admire his courage, meditate on the ability of his mind, and love the purity of his motives. I studied that great character and saw how the great Reformer, appearing in all the apparel of his mind and heart, profoundly sincere and honest, entirely religious and conscientious, though still held in bondage to many errors and superstitions, yet more and more deeply convinced of the justice and importance of his biblical views of theology, and of the corruptions of the church, of the stupid and ignorant condition the monasteries and schools were in, was finally undeceived in regard to the position of Pope Leo, his Archbishops and bishops, and not less of the growing hatred, and horrid imprecations of his former intimate associates. I saw in my mind how he sighed over these evils; sometimes reasoning with them in scholarly strength, in order to convince the wise and good. Sometimes when assailed by the vilest

arts of malignant foes, either indignantly hurling at them his sharp arrows, accompanied with electrical flashes, or comically making them appear ridiculous in the superlative degree.

During my own collegiate life at Minster, Essen, Coesfeld, and Bonn, I met with many things which I was loath to accept as the truth, and only prompted me the more to indulge the inclination, my mind had to enquire into the reformed religion, and to sigh that in my day, my mother might see, be convinced and turn from the error of her way. It seemed as if already early in life, I was graciously blessed with a foretaste of my later beautified Protestant faith, and many things during my life as a priest added to the desire of a purer, clearer, and more scriptural knowledge of my relation toward God and man.

The different offices in the church, as confession, visiting the sick, dying, and particularly the position of a mediator, in all cases of dispute in families, as well as neighborhood, gave me an excellent opportunity of learning much of human nature.

Once, for instance, a young lady of modest beauty scarcely had she begun to tell her sins, when she wept knelt at the confessional early in the morning and bitterly. I was much surprised, thinking also that I had not had so great a penitent, for a long time. But a few moments disclosed the fact, that she was not weeping for sins committed, but that her father had become a bankrupt, and her lover forsaken her, returning the betrothal mementoes in his possession, and asking that she would do the same. She thought that this was



on account of the misfortune her father had sustained, and asked me to use my influence in reclaiming her lost love. I told her that she should proceed with her confession, and relate the matter that so saddened her heart, outside the confessional, if she wished me to assist her, as a priest had no right to use the knowledge he gained alone in the Confessional for any purpose whatsoever. Afterwards, I learned that the man was then a Soldier in the U. S. Union Army and fighting against the disloyal South, was a professed christian, well educated, and belonged to a generally respected family. I sympathized and pitied her, and believing that her love was pure; and that in his youthful hilarity he lacked stability of character. I promised to interest myself in the case enough, to at least write to her truant lover, and state his duty to her, and the necessary sacredness of his promise, even if he thought that the change of her father's circumstances justified the course he was then pursuing, and that the young lady no doubt felt the change more deeply than he could possibly do, under the fostering love of his heart, but to withdraw that, and the fortune at the same time to go, was more than he should, as a christian or patriot, ask. I wrote "Cease to drive the pointed nails of thoughtless indiscretion into the loving heart of your bride, quit to dig the cruel grave for one, you must in truth love." I received an answer soon, saying: "I will still be true; I ask her pardon." How beautiful it is to see how God blesses the operation of his great moral law. "He, whom God hath joined together, let no man put assunder," and we should oftener see it,

could we look into the hidden paths of life and find that it is not self-interest, not riches, not fame, that binds heart to heart. The simple power of a friendly act can do far more than they. It is these, the friendly acts, the neighborly kindness, the christian sympathy, forgiveness one to another, which robs wealth of its power, extracts the bitter from the cup of sorrow, and opens wells of gladness in desolate homes. But solemn promises are broken without scruple; divorces granted whenever called for; home blighted without consideration of future consequences, and unless these evils are remedied soon in our dear land, it will prove a fatal injury to its social and religious prosperity.

Alas! American Fidelity, in all positions of life. Where is it found? It is banished in exile; it is chained. Oh! bond of pure fidelity, and indispensable honesty, when wilt thou return?

## CHAPTER VIII.

### REMOVAL TO MISHAWAKA.

*Money begging business.—Pastorate at Goshen, Elkhart County, Indiana, from 1861 to 1866.—Retreat of priests, missions, why held.—Mission of Father Weniger, at Goshen.—Mission held by Father Smarius.—Miserable conduct of Priests, etc.*

ALMOST two years of my ministerial life had passed away, when I was suddenly called to Ft. Wayne, by the Bishop. I left immediately on getting the notice, and arrived the same evening at the bishop's residence. When, after receiving me kindly, he told me that he had thought of abandoning his former conclusions in my case, and had decided to make me pastor of Goshen instead of New Haven, adding: "He hoped I would be pleased with the change, that the former was situated in a fine section of the country, and my services were needed much more at that point than the other for the advancement of the Catholic Church." I was not so pleased as he expected, and asked him to carry out his first intention, for I would have much preferred going to New Haven. After some discussion on the subject I accepted the situation as the pastor of Goshen church. Although Goshen is the county-seat, and situated on the Lake Shore and Michigan Southern

Railroad, and a nice city of four to five thousand inhabitants, good society, and its many advantages very desirable, there were nevertheless circumstances connected with the Catholic Church, as a congregation, which were very objectionable.

Among the seventy Catholic families in the city and its vicinity, from eight to ten of them were habitual drunkards, who disturbed the silence of the nights with their howling, and rolling in the streets. I knew of these facts from having attended the church, (during the two years from Avilla), as substituted for Father Schaefer; and, at such times, had been repeatedly requested by the city authorities, to assist them in remedying this great evil, which annoyed a peaceably disposed community. Now knowing this intemperate tendency, I was not exceedingly anxious to accept the situation. However, in obedience to my Bishop, I consented to go. Then he informed me that he wished me to first go to Mishawaka, St. Joseph County, to pastorate in the absence of the regular priest, Rev. Henry Koenig, who intended to be absent three months soliciting contributions for the completion of his new church, and besides this I would have three months to procure a parsonage in Goshen.

During the winter of 1861, the old frame church at Mishawaka, had been totally destroyed by fire, and their pastor set to work to plan for the building of a new church immediately. He being a skillful architect himself, had drawn and submitted to his trustees, a beautiful design for the contemplated church, proposing, if they adopted his design, that he would procure

a large proportion of its cost, when completed. They accepted his proposition, and commenced the building early in the spring. The summer having passed, I was ready to remove to Mishawaka, which I did immediately, after the annual retreat given at Notre Dame, South Bend, from August 14th to 21st. After which Father Koenig left for Ohio, where he intended to begin his money begging business, a thing often done in Catholic churches, and for which the people deserve much commendation, for their liberality toward poor or weak congregations.

I went to the congregation at Mishawaka with a full heart, determined to fill, to the best of my ability, the place temporarily vacated by their priest.

The "Retreat" at South Bend had been attended by nearly every priest in the Diocese. They are not strictly commanded to do so, but are requested urgently when sickness or urgent duties do not forbid it, to be present. They are special seasons of prayer, meditation, confession, penitential and other religious exercises, for the purpose of reviving the spiritual condition of the clergy. "Retreats" may be divided into four classes, viz: For priests, nuns, ecclesiastical brothers or monks, and laymen. They are holden during the latter part of summer, or the first of the autumn annually. They differ from "Missions." The latter are held every two, three, or more years, by Jesuits or Monks of another order, for the special benefit of lukewarm catholics, and to build up the people in the especial dogmas of the church, and to extend the Church among the American people by

using every probable means to induce their attendance upon the exercise during the time occupied, which is from *one* to *four* weeks. There are not less than two conventical priests in attendance on a mission, and any number of secular priests that the pastor may wish. Of the Conventical priests, one is a first-class orator ; the other a practical confessional.

The Orator's duty was, or is to present the principal doctrines of the Catholic faith, ponder the errors of protestantism, cursing its abominable tendency to infidelity and immorality, demanding of his hearers to abstain from reading protestant literature, visiting their irreligious churches and infectious societies ; explaining to parents the necessity of keeping their children from attending the public institutions of protestant America, which are considered by the Roman Catholic priests as powers destructive to christian and moral civilization ; the dens of iniquity, a system dangerous to catholicism. And as a loyal citizen, and knowing whereof I speak, I wish to call the attention of the public to the fact, that it is the intention of the Roman priestcraft to do all in their power to destroy their greatest enemy to Catholic progress : *the public school system*, and for no other purpose than on its ruin to erect catholic schools, and through their influence to at least display the banner of Popery, in Church and State, on this broad continent. Rev K., an aged and experienced minister in one of the Catholic churches in Covington, Ky., said, twelve years ago to a lawyer of that place, in my presence : "Sir, do you know that we Roman Catholics are moving slowly,

but deliberately? I have a parish school of two hundred and ninety children, and one hundred of them belong to protestant families, and in twenty years hence, "he continued, addressing his protestant neighbor," "we will have succeeded in upsetting the public school system. There is where our force lies; there is the anchor of our hopes of ever proselyting you Americans, to the Catholic faith!" Down with protestant schools is the secret cry of Catholic missionaries in this country. The Confessionary in his secret closet, during the mission time, is to second the motions of the pulpit orator, by bringing the subject to his or her mind, while in confession. For the confessional, in mixed communities particularly, is one of the sacred places, where the catholic is inspired from his childhood with an indelible hatred to his protestant fellow-men, and there it is, that each penitent is bound by a confessional oath, that he will obey the church now and forever. And should the penitent not feel disposed to submit to these dictates of his confessor, he is dismissed without the remission of his sins—but by clerical threats, instead of soothing pardon. Here, also, the confessor investigates the moral condition of his penitent, his relation to protestant faith, and society; here he forgives heinous sins, and covers criminal deeds with the veil of oblivion.

After the Retreat ended, I took up my abode at Mishawaka, and remained there, while Father Koenig fulfilled his promise to solicit money from other congregations to pay off the entire indebtedness on their new church. He was gone between nine and ten



weeks, collected about five thousand dollars, and returned to relieve the church both of its debt and my pastorate.

I then went to Goshen; it being the 21st of December, 1861. I made my home with Mr. Z. and family; had the church dedicated on the Sunday between Christmas and New-Years' day, 1862. The following March, rented a house of John Rose, and went to house-keeping. From this time I began to be more and more convinced that I had not heretofore been led into the secrets of the social life of a Catholic priest. What led to this conclusion will now be given, viz: In April, 1862, a Mission was given in Goshen Catholic Church, by Rev. Father Weniger, Jesuit, for the purpose of eliciting the interest of the community in behalf of the new church. This mission service was enjoyed by a number of the catholics in and about the city of Goshen, but not to the extent which was expected or desired, and it was concluded that another should be given within the year. These missions were the circumstances under which the veil was lifted from my eyes in regard to the private life of many of the clergy; a thing I had not been able to correctly judge of in my secluded life in Avilla, nor in Mishawaka as a stranger. But now as a pastor of a church, in a place of size and influence, I was expected to entertain my fellow-priests. During this first mission, fully twelve gallons of wine, thirty gallons of beer, and one gallon of rye whisky, were drank in my house by visitors, the large majority of whom were priests. The conduct which would naturally follow

from that rule on account of pastoral business, adding, "It was entirely wrong to keep all awake in the house and even in the neighborhood, by such a tramping around and boisterous conduct." During that week, I was in a continual state of surprise at the manner of older priests, but not wishing to be a subject of derision to them, kept my thoughts to myself. Everything passed on as usual in the congregation, until the following spring of 1863, during Lent, when another party of three came to visit me for a few days.

Now let my reader call to mind that "Lent is a fasting time," and of great penance in the Catholic Church, and he will be able to see the cause of extra scandal at this time. On each day of their stay, there were one or two of the leading members of the congregation at my house, and the time was spent in drinking beer and playing cards, either at the home of the pastor, or in a back room of I. G. saloon. One of those nights the time was spent in my house, two or three men of the place bringing with them oysters, crackers, sardines, etc. These they wished cooked. I went to the kitchen to have the house-keeper prepare them, and ordered the dining-room prepared for the guests. These refreshments, together with beer, lasted until twelve, P. M., from which hour, according to the strict command of the church, every priest shall fast, who expects to say mass the following morning. Now, it is a very easy thing to see the condition in which the persons must have been at that hour of the night, and yet the priests each said mass the next morning.

Another item connected with this occurred at the breakfast-table after mass.

There were boarding at my table four scholars, and the teacher of the parochial school of the church, who had overheard much of the noise and confusion of the preceding night, and who, when they sat down to breakfast, ordered the house-keeper to please to make her a piece of toast to eat with her coffee. At this, one priest, Father N., said: "You forget that it is Lent, do you not? and that a cup of coffee and a small slice of bread is the allowance for breakfast? besides you are setting a very bad example before your young students, by not fasting." She replied: "Sir, I would much prefer a slice of toast, or a hearty breakfast, to such fasting as was kept last night."

He was in a rage, that any one should dare to speak to him, a priest, in *such* a bold and daring manner, and left the table immediately.

I, as the host, felt it my duty to settle the subject as pleasantly as possible. I went to the teacher, after an hour had passed, and asked her to apologize to the Rev. Father, but she would not; and further said: "That so far as scandal was concerned, that the conduct of such priests was causing more scandal in one hour, than the conduct of all the laity in the city, and that she had no more faith in them or their religion, than in that of any other set of drunkards. Contrast the life of Protestant ministers, with that of Catholic priests, and the evident difference in their spiritual condition will indicate, that the former are of a temperate habits, and men of God, the latter of an intem-

perate life and servants of their belly." All these things added to the discontent already in my mind, and made my life a truly deplorable one.

In office, a Roman Catholic priest, yet not at heart, believing one-half of the doctrines of the church, and in practice doing those things I did not wish to do.

In June following another load was laid upom my heart and conscience. A Pic-nic was given for the purpose of raising money for the current expenses of the church, which was behind in finances. This pic-nic was to have lasted two days. The amusements for the occasion were a greased pig to be caught while running, and held; a greased pole to be climbed; a mark to be shot at by persons blind-folded beforehand; a race run in sacks by boys; several stands, where beer and cakes were sold, etc., all of which was to be paid for, and in this way the money was to be raised. On Monday, the first day, they went to the church according to the order of an appointed committee, to commence the celebration of the pic-nic with "High Mass," when, before it was finished, the rain began to pour down in torrents, and continued the rest of the day, with short intermissions. As it is a usage in protestant churches to commence public celebrations and legislative sessions, with prayers, so it is customary in the catholic, to begin parades, shooting-parties, pic-nics, dancing and weddings, with a "High Mass," after the solemnity of which, the congregation marches in a procession with its banners, dedicated to saints, music, bands, and choirs, to the place of amusements. Of course, in small congregations, where there is no

choir and singing cannot be done, the priest says mass, and this divine service is simply called "Low Mass." Whether the priest sings his mass or reads it, he takes after his performance a lively part in the celebration. At the Goshen pic-nic it was concluded to postpone until the next day, and then to go to the woods, and if thought advisable to continue over Wednesday. Therefore, after mass, the congregation was dismissed. The strangers, consisting of priests and a choir, in all numbering twenty-five persons, accompanied me home, took possession of my house, and as the end will show, entertained themselves

I had but reached the house when a telegram was handed me, in which I was called to Waterloo, a distance of sixty miles, to attend a sick person. I left on the next train and did not return until the following evening. During my absence the entire clergy, together with a number of the laity, ate, drank, and became so boisterous, as to have neighbors look out to see what the matter could be. On my coming home my house-keeper met me at the parlor-door, saying. "Oh, Father, we are so glad that you are back; we have been looking for you all the evening; we were in such an agony; all the priests are drunk." I was requested to open the door of the dining-room. There I found five or six of the priests, and one or two of them just as intoxicated as they could be. One was lying in a corner, and could not get up; another one had fallen asleep, and did not notice me; and there I found somewhat in the middle of the room the President of my church trustees, in a rocking-chair, having

on his lap, his baby priest, six feet high, and four around the breast, rocking, singing, and kissing it to sleep. Both tried to arise, but their limbs were too feeble to bear that heavy beer-barrel, their heads too confused to think, and their tongues too stiff to utter language. I advised my house-keeper to make very strong coffee, and coax each one of them to drink a cup of it without cream and sugar, as it was a good remedy in case of intoxication. She followed my advice and had them sober again by ten o'clock, except one. He was still so crazy, that the others could do nothing with him, and to prevent his disturbing the whole neighborhood with yells, they concluded to compel him, by force, to keep quiet. But, alas, instead of quieting him down, they turned my house into a lunatic Asylum for fifteen minutes, when he tore open the door and ran to the depot, probably intending to go home on the next train. They came after him, opposing his going home. He, having found out in the mean time, that a freight train was about starting for his place, was determined to leave, and fought like a Turk for his freedom. In the melee he dashed his watch at some one's head, which it missed, and striking a pile of wood was shattered to pieces, the wheels of which were found on the rail-road track three days afterwards. At length, assisted by the conductor, he mastered, got into the cars, and went home in the middle of the night. The rest returned to the parsonage much sobered by their efforts, and found that one had a black eye, another a scratched face and torn clothes, and all the poorest possible representatives of

the office they occupied. After having told me of their sad affair at the depot, they requested me to prevent the editors of the Press in our town from publishing it, and then dispersed for their beds quietly, but with hanging ears like tired mules. When morning came, not one of the number was in condition to say mass. What was to be done? The congregation would collect for mass, knowing that some five or six priests had remained over night. Some one had to celebrate. I said mass at the usual hour, and many attended, hoping that they would meet the clerical visitors at the church, but were to go home disappointed. Two of the priests, the worst bruised, on my reporting that several members of my congregation intended to call out them, left for their parishes without having taken even breakfast, and the rest remained until evening, when they all left for their respective homes. Thus ended one of the most, if not *the* most disgraceful affair that I met with in my pastorate, and for which I shall ever through life be ashamed of having had a part in.

A week or so afterwards, the Bishop inquired of me whether the report of the misconduct of priests at the Goshen picnic was true or false; he desired, also, to know the parties who had been engaged in the night-melee at the depot. In my response I admitted that it was true, but declined giving him names and particulars, referring him to those whom he stated in his letter to have participated in the disturbance, and saying: "That I had been neither present at the grove, nor at the depot, when it occurred, and therefore



desired to be excused from sending in my reports relative to this disgraceful scene." I was excused, and the Bishop thought it best to let the matter die away. But Rev. C., who had caused the riot, subsequently discontinued his connection with the Diocese of Ft. Wayne, thanked me for my kind favor toward him, applied for a position in one of the Catholic Diocese in Ohio, where he is celebrating to-day, to his Bishop, and one of the leading ministers of that Diocese. I trust he is a better man at present. I will right here say, that although I drank beer, and that to an extent which I now think would intoxicate me, yet I was never drunk, and even at that time deplored such a practice in others, yet had not the courage to stand out boldly for the right as I then saw it, and now I feel as if these scenes were the darkest pictures of my life. I then determined to seek a home in the protestant church, although it took me some time to put it into effect. It is not an easy matter for a Catholic to leave his Church, and for a priest it is almost a high Alp, covered with unsurmountable difficulties, to say adieu forever, to the altar and office of his livelihood. In leaving, he separates from all, that are near and dear to him; parents, sisters, brothers, relations, friends, associates, heirship, and inheritance, are for him no longer; in the twinkling of an eye, love, honor, praise and esteem, unto death, changes to hate, dishonor, malediction, and persecution into hell. There he stands a stranger, despised by Catholics, and suspected by Protestants. The circumspect priest sees all these obstacles before, and here lies the pit of diffi-

culties for him. Many, many of the Roman Clergy, no doubt, see the errors, superstitions and vices in their church, but they have no courage to encounter so numerous impediments. I wish we could give them a kind reception, provided, that they have been men of character during their priestly life. They come fatherless, motherless, and even penniless. I have experienced all these difficulties, and understood how to sympathize with Catholics, who are compelled by conscience and principles to abandon the putrid grave of papal decomposition.

A few weeks after this pic-nic, I went to the Bishop, telling him frankly all about my spiritual condition; how I struggled to believe in all the doctrines of the church, and that all my struggles and all my prayers for grace seemed to be in vain. I told him, "that since the proclamation of the 'Immaculate Conception of the Virgin Mary,' it seemed to me I was undone." He treated me very kindly, saying: "that Satan knew exactly how to do; he attacked frequently even the purest and best priests, tempting them, to disbelieve the doctrines and be scandalized by the bad examples of others. I should not fear, not be discouraged, my disbelief was only imagination. I should often pray to Mary and all the Saints, and the devil's temptations would cease." I went home, fulfilled my pastoral duties, meditated and studied four years longer, fought and struggled without ceasing but to no avail.

## CHAPTER IX.

### MY PASTORATE IN GOSHEN—CONTINUED.

*Disgust with relaxations in the Church—inordinate desire after money—one or two illustrations on this point—money even in prospect, will cover a multitude of sins—the Bishop wishes me to go to Ohio, to procure money for the church—If Catholics act their part, catholic religion soon will predominate in the New World—Recommendation—Amount of collected money, etc.*

I STRUGGLED on, trying to fulfill my many pastoral duties to the satisfaction of myself and the Bishop, but it was up hill work, for, do what I would, there was ever and anon something arising to cause me disturbance of mind and soul, in the faith and practice of the church, I was vainly endeavoring to serve. Besides the doubts I had on doctrinal matters, I was so utterly disgusted with the relaxation in said church, with regard to disciplinary rules, in cases where it was thought prudent or profitable to hold a closed mouth or ear. The church, as well as its individual priests, has an inordinate desire for money and power, so that when a closed mouth or church services will procure either, they are willingly given. One or two cases to illustrate this point will suffice.

1st. There lived near one of my missions a couple, who had been married for three years. The marriage ceremony had been performed by a Justice of the Peace, because the church had questioned the right of marriage under existing circumstances, viz: The man had a living wife in an adjoining state; this was not known to many, indeed to but few. All this had occurred in another congregation, and some distance from his then place of residence. They attended church, but wished to be admitted to the sacraments of confession and communion now, after the three years of estrangement from the church and its privileges. I wrote to the Bishop at Ft. Wayne, the particulars, and asked for advice in the matter. In a short time I received the answer, "That at —— was a Mission then in progress, and if the parties were willing to attend, and submit to the marriage being performed over again by the priest, it would be all right, and to keep it still and cause no scandal, as they were persons of influence and money."

This was done, Father W. performing the ceremony and admitting them to the full privileges of the church, although they were really the same in body and mind as three years before. In this case I saw how insincere the church discipline was when an opportunity of gain, and no loss occurred. The second, will show the same disposition, carried even to a greater extent.

In another place lived a Mr——, who had accumulated a handsome fortune in the business in which he was engaged, and being a very liberal man, though an irreligious one, I had been told by the Bishop often

times during my pastorate at that place, to be particularly kind and obliging to Mr.—. These were the express words: “Favor and Flatter him in all things, and pay no attention to his drinking, and in no instance act contrary to his wishes.” This advice will appear more pointed, when I add that he was a heavy and habitual drinker of the strongest intoxicating drinks, and had been on the eve of “*Delirium Tremens*” several times. At this date, March, 1865, he was drinking very much, and had come to me repeatedly within a few days to insist on my accepting a present of several thousand dollars. At length I told him “that on the morrow I would call at his house, and if his wife was willing, would accept it, for the church. He then expressed a wish to go to Confession. We went to the church, and Confessional. After he had confessed, I told him he had better wait for communion until the next morning at mass, and if he wished could come again to Confession before mass.” This I did because I did not think him sober enough to partake of the sacrament then. I went with him to his door, and asked the wife to keep him at home, if possible, until I should return, intending to do so in a very short time—I going to my own home, and before I had arranged myself to return, was called for by one of his servants, saying: “Come quickly, Father; F. has hanged himself!” Too true, too true, were these words. He had gone from the room with the seeming intention of lying down, and only a few moments had passed, when he was missed, and on search being made for him, was at length found hanging to a halter-strap

from a beam in the barn. Friends cut him down, and finding life was not extinct, every effort was made to resuscitate him. Alas! after eighteen hours of anguish, such as I never wish to behold again, he died, without having given any evidence of a preparation for a happy future.

I returned home, thinking much on the sad end of a wicked and Godless life, and especially of this one, with whom I had had so recent and intimate conversation, and under such painfully unpleasant circumstances. Late in the evening the wife called to say, that the body could not be kept longer than the morrow, from the present appearance; and was very anxious that I should sing "High Mass," for the repose of his soul, while the body lay before the Altar. I sent her home, with the assurance that all that could be done, would be. This I did to ease the distressed woman, and give myself the opportunity of obtaining, in the meantime, advice from proper authority, what course to pursue in this case. I examined my books again, and found that no self-destroyed life was in a condition to be benefited by Catholic burial rites, by prayers or mass; also, that the body of a suicide should not be admitted into the church, or receive burial in consecrated ground, and that priests, who transgressed such rules, should be held responsible for their functions, and suffer severe punishment for the violation of these rules, either by suspension or excommunication from the church. I had no evidence that he had died consciously, and felt the critical condition of my situation. On one hand compassion and sympathy urged

me to act; on the other, conscience and the practice of the church demanded of me to abstain from action. I knew that the bishop was absent from home, and sent therefore, a messenger with a note to the Superior of a Convent, stating all the particulars connected with the case of the deceased; his life, death, and liberality to the church, and that his wife promised the last wishes of her husband should be executed. I received the answer, that he, without any hesitation, advised me to bury him; but should also secure the promised money, I buried him according to the rites of the church, saying mass over his body, and for the repose of his soul.

In a week or two, I received a long letter from Ft. Wayne, assuring me that I fulfilled my duty perfectly well in the case of F., and telling me just how to act in regard to getting of a portion of the estate. The best part of this story is, that the wife and administrator of the deceased determined, after the burial rites had been performed in the church, to keep money, land, and all, there being no will to the contrary, and she being not so generously disposed as her husband. I received many reprimands for my neglect of duty to the church, in not procuring it the money. The next fall, when it was found, that a small donation of the eight thousand dollars, which were solemnly promised for the Catholic Church in Goshen, was refused, I was severely censured; that I had not furnished an accurate statement of the sad occurrence, and buried the corpse from the altar of the church, when it should have been carried away directly to the grave, from its



late residence. This case showed me that in the Catholic Church, money, even in prospect, would cover a multitude of sins ; that the most solemn promises, when a few dollars may be gained, are dishonestly broken ; and at last, what sad results proceed from intemperance. Oh Lord, grant that this poor victim of intemperance, when I pressed my right hand upon his dying pulse, and wiped with my left, the clammy sweat of his mortal agony away, invoking divine mercy upon the sins of his immortal soul, may have been conscious, and turned trustingly his dying face unto his Redeemer, like that penitent sinner upon the cross on Mount Calvary, and heard the pardoning words : “ To-day thou wilt be with me in the paradise ! ”

In the spring of 1863, the bishop wrote me, “ that he wished I would go to Ohio, to solicit some contributions for the new churches in Goshen and Ligonier, to meet the debts of these congregations, improve the parochial school, and use some of it for my personal wants, if necessary, saying, that I was his greatest orphan child in the diocese, and I should try to assist him, he had at present no money to help me along ; he knew that the people in his new diocese were neither able nor willing, to bear the heavy expenses put upon them ; we would have to depend for some time upon the charity of rich catholic communities at large.” In a few years, our people having increased in numbers and prosperity, would be able to give largely, but as for the present, it would be impossible to obtain all the means which would be necessary for erecting churches, school-houses, and pastoral residences, although he

knew it was not very pleasant to beg from place to place, nevertheless, he besought me to prepare for a visit to Cincinnati, as every little by little would help; (he had written to Rev. Koenig, in Mishawaka,, to attend my parish and mission, during the time of my absence;) Catholic was our term, and catholic should be our aim, in the New World, and by acting our part, we would overcome all obstacles; our labors would be crowned with success, our indefatigable exertions would secure victory after victory, and we might live to see the Catholic religion predominate in America." The bishop's letter was accompanied by this authorization. "The Rev. F. W.—, has hereby my full permission to solicit contributions for his church at Goshen, Indiana, wherever he can. This congregation is as yet small, poor, and consequently in debt; any gift or aid, therefore, will be well applied."

JOHN HENRY LUERS,

Bishop of Ft. Wayne.

FT. WAYNE, May 1, 1863.

I started for Cincinnati, visited arch-bishop Purcell, who received me very kindly, and gave me the following permission: "Rev. Mr.— is authorized to beg, at his own request, among certain of his friends in the city, for the same object. J. B.,

CINCINNATI, May 16, 1863. Abp., Cincinnati."

Many of my friends gave contributions, on condition that I should use the money, either for the benefit of the church, or school, or myself, accordingly as I

would need it, saying : “ that they gladly assisted their missionaries in new dioceses, because they had to labor hard.” It was very hot that summer, and I came near losing my life in Cincinnati.

Next spring, bishop Luers insisted upon my again soliciting means, but I refused, writing him that I was not well enough to undertake it. However, I concluded afterwards to go, being compelled by necessity, as the creditors of the new building would wait no longer. The bishop, having left for Rome, had forgotten to leave money at home, according to our mutual understanding weeks before. I asked his administrator for an authorization to collect in Covington, Ky., among my German friends. He handed me this: “ Rev. William——, pastor of Goshen, Elkhart County, Ind., is a priest of the diocese of Ft. Wayne, commendable for his earnest piety and great zeal. His congregation is small, he has built, however, a brick church, and is erecting a pastoral residence. He cannot find the necessary means at home, and he is bound to appeal to the benevolent and charitable people of other congregations. He has the full permission of his bishop, and I hope he will be received everywhere as a priest in good standing, and as worthy of all confidence.

J. B.-V. G. and Administrator,  
FT. WAYNE, June 5, 1864.”

On my return, Rev. B.-V. G. made me a present of a hundred dollars, adding : “ Sir, you work hard and need it ; our priests must live, and particularly in towns and cities, where there are small congregations ;

they need aid, because there they have to obtain every thing from the stores. Here, I make you a present of this, use it as you need. I suppose you need some coffee; Germans like coffee; take care of your health, do not work too hard, for young priests sometimes overdo matters, ect." Rev. B. had always been a true friend to me. The Lord bless him in his old age.

I was gone from time to time on business, four months, and collected about twenty-nine hundred dollars (\$2,900). The church, taking the lots, building and inside finish of altars, etc., had cost \$6,000, \$1,000 of which the Goshenites had paid; the other, with interest, still standing. About twenty-seven hundred of the collected money was paid on the old debts; the remainder I used to defray travelling and my own house expenses, which I had a right to do from a permission given by bishop Luers, which I still possess in his own handwriting. The interest of the church had not been the uppermost thought in my mind for some four months, and with the determination of leaving it, I was not as zealous as I had been in the cause for six years; however, I did not take the final step until January, 1866. I went to the bishop, telling him my determination. When, lo! I was so overcome and persuaded by him and other clerical friends, to go to the convent, at least, for a time and see if I was not suffering from an aberration of the mind, in regard to the subject of religion. I went, but did not stay longer than two weeks, and came out more fully determined to leave, which I did the 4th of July, 1866. Bishop Luers sent for me to come to Ft.

Wayne, after my retreat in the Convent at Chicago, handing to me the following letter of recommendation, and remarking : “ What a pity it was, that I had taken it into my head that I could not believe the doctrines in which my good and pious parents, brothers, sisters, and all relations fully trusted ; during the summer I should go to Europe, meet with them, and he hoped I would recover from my mental consumption, and in saying this, he handed me the following note :

“ I. M. I. A. S.,

CHICAGO, Feb. , 1866.

*Right Rev. Bishop :* The Rev. Father—— has gone through the exercises of his retreat, to my edification, and to his greatest advantage. It would be desirable that all priests in America would have such a sincere and pious disposition as he manifested. As far as I am able to judge, your Episcopal Reverence may most confidently entrust to him the position of a pastor ; for Rev.—— loves to pray, and that will enable him to execute the duties of his office justly and conscientiously.

Accept, Right Rev. Bishop, of this humble petition,  
your submissive servant,

GEA. FIMMER, C. S. S. R.”

I left Fort Wayne March 27, for Leo, Allen Co., Indiana, where I was pastor of the Catholic Congregation until July 4th, 1866, when I abandoned the church forever, having previously informed the bishop of my intention. I received from him this letter : “ To your congregation you say, that you will leave

without having obtained my permission. I consider it to be characterless. Verily, I am tired of this humbug. What you deserve is suspension, and unless you are prudent, you will obtain it, too. Since when, has order ceased in our ecclesiastical Hierarchy? Is Rev. Oechtering your bishop, or have you established an episcopal government of your own?"

I responded to him laconically. "Neither do I fear Episcopal Threats, nor Papal Bulls."

I left the Church of Rome. During my priestly administration at Goshen, and its nine missions, the members had increased, from 1860 to 1866, from six hundred to eight hundred and fifty; the parish school, from eighteen to one hundred and twenty-five scholars, fifty of which were children of protestant parents, and I baptised seventeen adults and children, whose parents were members of the protestant church. As, in regard to the Church in Goshen, I desire to say that Rev. Oechtering, my successor in that congregation, wrote me in February, 1866, that he wished to see me, in order to arrange matters to his, and my satisfaction; he found that about nine hundred dollars of debts were pending on the church, three hundred dollars of which were coming to Mr. Lyman, three hundred and thirty dollars to Mr. Jacob Rink, of Millersburg, and the remainder to different parties. and that he could not collect the five hundred and fifty-six dollars, which I still claimed from the congregation, I should therefore arrange matters personally. Rev. Oechtering forgot to include the six hundred dollars, which I had obtained from Mr. John Scheve, in Cincinnati, on my individual

security, and which sum had been obtained for the Catholic Church in Goshen, and used for its benefit. My successor at Leo wrote me, in a letter dated April 7, 1869, that he would not desire to exchange his place, with any in the diocese, because he met there with a kind people, that understood their duty, both in spiritual and financial respects, and was requested by Messrs. Miller, Mager, and Nettelhorst, the leading members of the congregation, to present their highest regards to their former pastor. The Lord bless the congregation of Leo; the good people have given me many tokens of friendship, not only as their former pastor, but even now in my protestant faith.

With about a hundred dollars in money, a change of clothes, and some books, I left Leo, July 4th, 1866, and went to Quincy, Illinois, where I had two friends, the son and daughter of a methodist minister, who had been a sister and brother to me the last four years, and to whom I owed much of the knowledge I gained of the private course of protestant minister's lives. On reaching Quincy, I found my friends surprised to see me, as if from the dead, I had appeared, because I had so long talked about leaving the Catholic church, that they had given up all hope of my ever having courage to do so. I sought employment and engaged with a life insurance company. I was married to the daughter of my old friend, who had been in Quincy for some time teaching in the city, Mrs. Ruth M. Sampson, and the last chain of popery fell from me by this act. I thought all possible communication between me and the church was at an end, but



not so. I was beset on all sides, not only by men, but by women. Sisters, and nuns from the convent, visited me, asking me to return to the church, and when they found that I would not encourage their personal visits, they wrote letters of great length and intended strength, offering to take my wife into the convent and care well for her through life, if I would only return to the church, (some of which will be found in the Appendix of this book). I will here insert one written the following March, after I had joined the M. E. Church, and was Professor of the French and German languages, in the Quincy College, under the Presidency of dear brother Andrus, D. D.

“QUINCY, Illinois, March 17, 1867.

*Rev. Father Wood:* We all, Rev. Father, have not forgotten the kindness and love, which several years ago, you showed to our sisters who were collecting alms in your parish. Oh, how plainly do we remember it yet, and especially the words of your sermon, which you, Rev. Father, delivered standing before the holy sacrament of the altar in our church, namely: ‘Humility and Penance’ were the two keys to open the gates of heaven.’ These plain and simple words confirmed, by an instructive life, had powerfully affected the poor proteges of the convent, and the sisters also took them in consideration. Yes, not many days pass by, in which these words have not echoed in my ear. ‘Humility and Penance, are the two keys that open the gates of heaven. ‘Humility and Penance’ will bring you back, poor and dear sheep to the fold,

although you have wandered far away from us. ‘Humility and Penance,’ where canst thou be found?—is it with humility as with German fidelity? Then you delivered a sermon at the St. Joseph’s Church, Cincinnati, afterward, on the occasion of a young priest celebrating the first holy sacrifice to God, in which you said, when speaking of the dignity and obligation of a priest: “He is elected by God, he will be distinguished in heaven, if faithful to God; but on the other hand he will be distinguished in hell, if not faithful. Oh, horrible truth! Trembling with fear he is able to speak the words of consecration, which commands his Creator to descend from heaven, it is written: ‘Thou hast made him a little lower than the angels,’ but in this sacred priesthood man stands above God; but how would it be now with the poor priest, who spoke to others and has fallen away himself, not by wickedness, but by want of watchfulness, resolution and constancy, when he has preferred the creature to its creator; when he at last has denied his best mother, the holy Catholic church, and in denying her, separated himself from God; when he, who has preached so often the gospel, distributed the bread of life to so many, and who has brought to the dying, our Lord to accompany them through their journey into eternity. Oh, terrible thought! when he should be lost and ruined eternally; when his own words and deeds shall be his judge; when he, lying on his death-bed shall die of hunger, for Jesus will not appear to him, to strengthen, console and give peace to his breaking heart; when the intercession of a mediatrix is absent, and the poor

priest is surrounded by Pharisees, who will cry to him as to a Judas: "See thou to it," exclaims: "Oh, if he had never been born!" Then, the second moment of horrible terror, at the appearance of the judge! I am he, I am he, whom you have consecrated so often in mortal sins, so often received unworthily! "Depart from me into everlasting fire!" My sanctuary was thine, but hence my mother is no longer thy mother, and my sanctuary has nothing to do with thee in the future. Everlasting despair is thy portion; oh, horrible, oh, horrible truth; there is an eternity, there is a hell! But is there no salvation offered for you yet? Is it impossible for you to yet be saved? Must you now despair? No; or are you concluding to live on and continue in your sin, until death will come and cut you off? until the night will come and you can no longer do penance? No, oh, No! "Humility and Penance" are the keys which will open to you the gates of heaven. "Humility and Penance" will bestow upon you again, Dear and Rev. Father, the place is your mother's heart. It is impossible that a kind and good heart will despair forever; the things once acknowledged, which it has once understood as perfectly noble and good. And why should you exclude yourself from the community that has procured thousands of Martyrs? Oh make good use of your short life in doing penance and serving the Lord on his altar. Do not put it off, do not put off your penance, return! although the chains are strong, which the world has thrown around you, return! and do not postpone this necessary penance! I know, humility, penance, and frequent and faithful

prayer will save you. Above all, reverence Mary, pray to her, she is the refuge of sinners ; fly to her ! Rev. Father, if we should be so happy as to be able to assist you in any way, we will be so willing to do so ; every convent in our community, with pleasure, will open its doors to assist you by caring for your spiritual welfare ; and I assure you that the Rev. Clergy here at Quincy will gladly open the way for your return to the church, which you have forsaken, and in reconciling you with the community of priests, that you have given up, as soon as you will make the first step toward a reconciliation. If you prefer to receive advice in our house, you will be thrice welcome any time, and we gladly receive you. The best hours to find us ready for a reception and long conversation, is from twelve to three P. M. You did not think it beneath your dignity three years ago to visit the order of the Sisters of St. Francis, that you might teach for them, to enable them to solicit contributions in your congregation for their convent ; now, therefore, may we not hope that we will have the pleasure of seeing you once here ? You never shall regret it. Our community is praying for you every day, that the mother of God may take you into her motherly protection.

Receive the most honorable salutation from us,  
your unworthy servant in Christ, E.

OF THE ORDER OF ST. FRANCIS."

Lord, thou art our common Father, who art dwelling in the circles of the heavens, and in the depths of the waters ; thou art the founder of the christian religion,

through Jesus Christ the Redeemer of the world; thou art the way, the truth and the life; thou art our light and our guide, during our mortal career; thou art God alone. Oh, help us, that we may see thy sacred Bible truths, which thou hast revealed to the human race, that we may walk in the light, whilst it is day, and do thy holy will without ceasing. Banish from our minds the blasphemy, that Angels and Saints can hear our prayers, the erroneous idea, that they are omnipresent like God; strengthen us that we may ever trust in Saints, but in God and Christ alone; beware that we should ever return to the temple of images, which are like the heathen gods, that "have eyes and see not, and ears that hear not." Thou art God alone, and there are no other Gods, neither in heaven nor upon earth. Oh, Lord, bless this dear sister, and all her fellow-sisters, that the scales of superstition may fall from their eyes, and seeing may arise and follow thee, like Saul, of Tarsus, when he was converted on the way-side, into an ever faithful and never wavering Apostle of Jesus Christ, the Institutor of true Christianity. Lord, we thank thee, that we have sincere christian friends; help us that our love to God, and one to another may increase daily; that we continue to pray unto thee frequently, and fervently embrace the celestial peace of understanding here below, and unite all in a peaceful joy and glory hereafter, in the land of bliss and truth, where we shall see Thee no longer in a riddle, but face to face. Amen.

In August, 1866, the German Conference of the Methodist Episcopal Church, met at Quincy. I had

made the acquaintance of several persons in that church, as my wife and family belonged to it, and some of the persons requested me to attend the Conference, and make the acquaintance of its members, as far as possible, and especially that of its presiding officer, Bishop M. Simpson. I did so, and found in him a true christian friend, who took pleasure in assisting me in my efforts to start in life as an educator. This he did, by giving me the opportunity of applying for a situation in Quincy College, as Professor of the Modern Languages, after having examined my qualification for such a position. To his great kindness in thus opening my way to self-support and usefulness, I shall ever attribute, under God, my steadfastness in the most trying and severe time I had then experienced. The Bishop was then reorganizing the Quincy College, which had been abandoned as a school during the civil war, and converted into a hospital.

I began my connection with said College, September 3d, 1866, and continued it for two years. After the first year had passed, I was offered a situation in the Commercial College and High School, which the trustees of Quincy College were willing I should accept, if I could arrange the classes, so as to divide the day between the two Institutions. This was done.

At the close of the second year, an opportunity offered whereby I could obtain the situation as Professor of German, in the Public High School—in this way, God opened my way to usefulness and means necessary to support my family. I retained my positions in Quincy until the fall of 1869, when, through



the efforts made by my kind friends, Bishop Simpson, Rev. W. J. Rutlege, Ex-Governor Wood, of Illinois, Dr. Eddy, and others, I was elected to the chair of Ancient and Modern Languages, in the Western Virginia State University, at Morgantown, Western Va. I filled the above chair for two years. At the annual meeting of the Board of Regents, in June, 1871, the Chair was divided, and to me given the choice of the new chairs. I chose the Modern Languages' Professorship, and remained in it four years, making six in all, at this Institution, which brought me to the fall of 1875. The annual commencement exercises in June passed off very pleasantly, so far as known to the majority of the Professors; but at a called meeting in August following, the Regents passed the following resolutions:

*Resolved*, That the West Virginia State University demands the annual election of Professors and Tutors in that Institution; and further

*Resolved*, That the Board now proceed to the election of Tutors and members of the Faculty." (The Chair of Ancient Languages, Chair of Agriculture, Chemistry, and Natural History; Chair of Mathematics and Military Science; the Vice President's Chair, and Professor of Mental and Moral Science, together with two Tutors, were filled, four of the six, with men who had been in the Southern army).

5th. *Resolved*, That the Secretary advertise in the New-York Herald, Baltimore Gazette, Cincinnati Commercial, Richmond Dispatch, and Louisville Courier-Journal, for applications for positions in the



Faculty of the West Virginia State University, to be filled September 9, 1875, viz: Professor of Astronomy and Physics, (executive chair), Modern Languages, History and Political Economy, and Belles Lettres; Normal Instruction, and Principal of Preparatory Department.

When this action of the Regents was made known to the public, the indignation was out-spoken, and in plain language, and the question was asked through the Press: "Was it the intention of the Regents to make the Institution strictly "Southern." The Parkersburgh State Journal, in an editorial, said: "The Bourbon State Ring and Regents have made a clean sweep in the University appointments, so far as the M. E. Church is concerned. There is not left a single Methodist in the Board of Regents or Faculty of the Institution. Such a condition of things might have occurred without design. But since the advent of Bourbonism in the State, there has been a deep and determined purpose, by fair means or foul, to eradicate every particle of this element from our Educational institutions. Of all the agencies exerted to turn back the desolating tide of anarchy and rebellion, none was so formidable as the Methodist sect. It was the pillar of cloud by day, and of fire by night, that guided our people safely through the Red Sea of Secession and civil war, and anchored West Virginia safely and forever in the Union.

The result of this unjust and sudden movement was, that the Professors, who had invested their salary in real estate, suffered heavy losses in the disposal of

property, times being hard, and the prosperous condition of the University impeded at once by an imprudent act, and lack of experience of the present Regency in power. But so it is in human life. Storms arise in the twinkling of an eye, thundering and lightning crash and flash, threaten utter destruction to every vessel in the port, or sailing on the boisterous sea, and we, to save our lives, are obliged to throw overboard a large portion of the cargo. Yet, the storm soon abates, the sea is calm again, and the sailor passes with his frightened crew, the narrow strait of danger. Trust in Jesus! He is the Captain, the vessel is His Church, and we are the crew crossing the ocean of time and instability.

Since October, 1875, I have been connected with Mt. Union College, Stark County, Ohio, as Business Agent. An Institution for both sexes, of high standing, and unsurpassed in the course of study, embracing a department of Science, Literature, and Art; Normal School of Design; Conservatory of Music, and Business College, together with apparatus and Museum, worth over a quarter million dollars, wherewith to illustrate and apply each study.





BENEDICTINE MONK.

## CHAPTER XI.

CONVENTICAL LIFE, TO BE DATED BACK TO 340 ;

*Paul, of Thebes, and St. Antony—Ascetics, hermits, recluses—Simon a Syrian—Pachomius—Benedict the founder of the Benedictine Order—St. Bernard, John of Damascus.—The monks are hypocrites—Disorderly life in monasteries—Arch-Bishop Morton—Cardinal Wolsey.—Joseph II.—Monks notoriously guilty—Suppression of monasteries in Portugal, Sardinia, Italy, Germany, etc.—An account of immorality—Monks playing cards, and being drunk in the Convent at P.—Protestants should not send their sons to Catholic schools and convents, etc.*

THE monastic life in the Catholic Church, is to be dated back as far as to the middle of the fourth century, when it began in Egypt with Paul, of Thebes and St. Antony, the former of whom died in 340, and the latter at the age of 104 years, in A. D., 356. There were in the early church, indeed, ascetics, that is, persons who retired from the customary business of life, and devoted themselves to the duties of piety and devotion. The life of ascetics varied from that of hermits and recluses. A recluse is a person who lives in seclusion, from intercourse with the world, yet among the people of the world ; but a hermit is a person who retires from society, abides in solitude, and

lives on the wild fruits and vegetables of the earth, in a desert place. Ascetics sought, without forsaking all society, to mortify the flesh and cultivate an uncommon degree of piety, by retiring from the ordinary business of life, and devoting themselves especially to spiritual exercises. At first, the monks of the Catholic church led a strictly hermit life, secluding themselves from all society, dwelling in caves, clothing themselves in rough apparel, as in the skins of wild beasts, living on bread and water, or the products of a solitary place, and gave themselves up to prayer and meditation. Among the hermits may be reckoned the "Pillar"-saints, whose founder, Simon, a Syrian, is said to have lived thirty-seven years on a pillar, three feet in diameter, and elevated nine feet above the ground.

Another step in the development of monachism was taken in the early christian era. It consisted in the bringing together into a community, those who wished to live apart from the society of the world, and to devote themselves to spiritual exercises. This is the cloister life or monasticism, in the usual sense of the term, and likewise originated in Egypt, at the close of the fourth century, with one of Anthony's disciples named Pachomius, and was accomplished against the latter part of the sixth century. He was the founder of nine monasteries, for men, and one for women, and established a system of rules requiring the monks, as they were called, from the Greek word "*monos*" (alone), to practice a solitary life, manual labor, spiritual exercises, restraint of the bodily appetites, and strict

obedience to their president or abbot. From Egypt the monastic system was carried by Helerion, into Palestine; by Athanasius to Rome; by Eustathius into Armenia and Paphlagonia; by Basil into Pontus; by Martin into Gaul; and by others into other parts of the world. The monastic life spread thus rapidly over the whole Christian world, and was for centuries the chief repository of christianity. Under St. Benedict, from whom the Benedictines derived their name and origin, who was living in the sixth century, monastic orders were instituted; that is, a number of monasteries were united under one rule of life, and one government.

Benedict was born at Norcia, Italy, A. D., 472, and at the age of fourteen, having been sent to Rome for his education, became disgusted with the prevalent dissipations, ran away, and hid himself for several years in a cave, at Subiaco, about thirty miles east from Rome. History states of his early youth, that he was violently tormented by satanic temptations to lust, but he is said to have overcome them, by rolling himself among brambles, and thus lacerating his body. Subsequently, the monks of the neighboring monastery, chose him for their Superior; but soon the rigor of his discipline offended them. They plotted a conspiracy, attempting to poison him. Upon this he returned to his cave, and it is believed, that at the end of his life, he had twelve monasteries under his jurisdiction. In 529, he instituted the Benedictine order, and died 545.

As has already been intimated, the Benedictine order spread over Europe with great rapidity, and in



the ninth century, when other monastic societies became extinct, the Benedictines flourished. Several Catholic writers enumerate two hundred and fifty cardinals, seventeen hundred arch-bishops, forty-five hundred bishops, sixteen thousand five hundred abbots and learned men, who all belonged to this order; some historians reckon among its members, twenty-four popes, sixteen hundred bishops, and four thousand canonized saints, including St. Bernard, St. John, of Damascus, Antonius, and others, of the most illustrious men in the annals of the Roman Catholic church.

Augustine, with forty other monks, of the Benedictine order, came into Britain in A. D., 569, converted the King of Kent, and most of his subjects, from idolatry to christianity, and was elected the first arch-bishop of Canterbury. The early Benedictines were unquestionably virtuous, upright, and useful, but as the order grew powerful and rich, discipline was relaxed, and voluptuousness, indolence, pride, vice, wickedness, and even criminality, took possession of the very cloisters, that still feigned piety. Jesus said: "beware of the leaven of the Pharisees, which is hypocrisy." And I can truly say, from what I know, beware of the hypocrisy of Benedictines, Jesuits, and all monkery in America, (and, of course, those in Europe not to be excluded), for here we enjoy abundantly the various fruits of European transplantation. The very roots of monkery, however sweet and beautiful the fruit of its branches may appear to the inhabitants of the Western continent, are hypocrisy. "They speak with a double heart." Jer. XII: 2.

“They are pure in their own eyes, yet are not washed from their filthiness.” Prov. XXX: 12. “They trust in themselves, that they are righteous and despise others.” Luke, XVIII: 9. “They proclaim their own goodness.” Prov., XX: 6. “They pray standing in the synagogues, and in the corners of the streets, that they may be seen of men.” Math. VI: 5. In prayer, they say: “God, I thank thee, I am not as other men are, extortioners, etc.” Luke, XVIII: 11. “When they fast, they disfigure their faces, that they may appear unto men to fast.” Luke, VI: 16. “They make clean the outside of the cup and platter, but within are full of extortion and excess.” Math. XXIII: 35. Like whited sepulchres, outwardly beautiful, but within are full of rottenness.” Math. XXIII: 27. “Outwardly they appear righteous unto men, but within are full of hypocrisy and iniquity.” Math. XXIII: 28.

“They compass sea and land to make one proselyte, and make him two-fold more the child of hell, than themselves.” “The hypocrite’s hope shall perish.” Job VIII: 13. “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell. Math. XXIII: 33.

In all ages of the past, and even in the nineteenth century, great evils have been connected with the monastic system. It is affirmed by Protestant writers and by most Roman Catholics also. It is an undeniable fact, a sad reality, and whoever contradicts these unanimous assertions, both of papal and anti-papal reliable authorities, protects convents’ secret infamy,

and truth is not dwelling in him. It is well known, though Roman Catholic Manuscripts and Records have been hidden, as long as possible, to protestant investigations, that the regulation or reformation of convents and monastic orders has largely occupied the time and attention of general and of other councils, and that convents and monastic orders have often been suppressed in Roman Catholic countries, as either useless or injurious.

Omitting the investigations from the seventh to the fifteenth century, which the councils made in matters relating to monastic life in convents, I will refer you to actions of a late date. In 1490, Pope Innocent VIII, issued a bull setting forth the reprobate lives led by the English monastic orders, directing Archbishop Morton to admonish the Superiors of all convents in his province to reform themselves, giving him authority to enforce his admonitions upon them. The archbishop fulfilled the orders of the pope, examining the condition of the convents in his province everywhere, and writing a letter to the abbot of St. Alban's, described the monks of that abbey as notoriously guilty, not only of libertinism in all its forms, but of almost every kind of enormity. Cardinal Wolsey, who was papal legate in England, as well as the energetic minister of King Henry VIII, obtained from the pope in 1524, two bulls, suppressing many convents on the ground of the great wickedness, lewdness, extravagance and disobedience, that prevailed in them. Joseph II, Roman Catholic emperor of Germany, in 1781, subjected the monastic fraternities in his empire to

diocesan jurisdiction, and suppressed all convents not employed in education, in pastoral duties, or in nursing the sick. For what reason? Because of the immorality that prevailed in the majority of the convents in his empire. The French revolution, in 1790, swept away the religious orders in France, and even endangered their existence throughout Europe. Convents were almost entirely suppressed in Portugal in 1834, and in Spain in 1835. By a law of the Sardinian government, the property, two thousand one hundred monasteries and nunneries was confiscated and sold, from 1855 to 1860, and the proceeds were invested for a common school fund; and by a law of the Italian government, passed in 1866, all the convents in Italy were closed, and their property confiscated for the use of the State. Convents are suppressed in Austria, in France, and in all the Catholic countries of Europe. Why is it? I ask this question for my own information; that Catholic convents have suffered the greatest animosity from their own governments, since the reformation, and are suppressed at present almost everywhere, except in the free American Republic. I am morally convinced that they either must be useless or dangerous Institutions, even now-a-days. No wonder, therefore, Denmark, Norway, Sweden, Russia, and the Protestant empire of Germany have prohibited the existence of convents in their domain. Yes, there is danger in various respects, and I advise slumbering America to open the doors of convents for inspection. If county and state prisons, alms-houses and asylums, are subject to inspection in this country, why should

not convents and monasteries be inspected? Not for me, most certainly not; I know about them all I desire to know, and more too, but for the safety of this free country!

It was only last winter, when on a lecturing tour through West Va., a friend in Wheeling invited me to take supper with him. After supper he brought up the subject of convents, saying, "he had desired to see me, that I might inform him about the mode of their living; that two years since he took one of his sons to a Benedictine Convent, in P., purposing to give him a thorough education. Being very weary, he retired at ten o'clock, and immediately fell asleep, but was aroused about one or two o'clock, by a peculiar noise above his head. Just what happened, he was unable to tell, yet it left the impression upon his mind, that something fell so hard that the whole house shook. From that moment he could not sleep; the noise being continued, as though persons were knocking about tables, chairs, and feet. It seemed to him their knuckles were freely used on the table. Next morning, when passing by the door of that room, in which he had heard the noise, he felt a great desire to know positively the cause of such disturbance. It just happened that the door was ajar; he opened it quietly, far enough to behold a panorama of four self-denying monks, three lying on the floor, and one in the bed, snoring like young elephants; a large pitcher standing on a wet table, cards scattered about, the exhibition of a disorderly apartment, and, still tarrying, his nostrils were filled with the sweet perfume of consumed

tobacco, wine and liquor." "Ah, sir, said he, during the night I could not believe my ears, and then I mistrusted my eyes." What do you suppose they were doing?" I replied: "you are of age, judge for yourself." "Well, said he, I was so bewildered and disgusted with them, that I left immediately, and it seemed to me a dream. On my way home, I meditated upon, whether I should entrust my son to their educational care, or put him to a trade, thinking, myself, if these be the results of a higher education, I was glad that I never had one, and unwilling that my son should have it." I answered: "if protestants have more confidence in Catholic Schools, than their own, which are far superior to the former, in moral respects; compare with them favorably, in all studies that pertain to the so-called classical course, and are, by no means, inferior in modern sciences, than we, as a protestant people, should be held responsible for the sad consequences, that necessarily arise from ignorant stubbornness in patronizing Catholic education, not only to protestanism as a church, but also as a state."

"What in the world, said he, are these priests or monks in convents practicing before their young students, who come to receive an education in morals, as well as in science, in order to fit themselves for a useful life?" "Sir, is this the case in all convents? you know more about their conduct than I, and I wish you would tell me candidly." I replied: "even monks in the sacred walls of convent life, commit many disgraceful deeds, but they are in almost every instance covered over and kept from public criticism. And how

could it be otherwise; reason for yourself? As America has received for centuries but the scum of humanity from foreign nations, so convents receive only the outcast, if I may say so, of Catholic Christianity. Too frequently are convents the places of refuge for morally, scientifically, or financially bankrupt persons, the sanctuaries of comfort, for disappointed lovers, the homesteads of oppressed bachelors, who have not the courage to appear on the battle-field of the world, but hide themselves from satan's attacks, in conventical cells."

Mr. V., a student of the Gymnasium and University in Minster, Westphalia, an habitual drunkard, having wasted all his substance, and being forsaken by friends and relations, entered the Capuchin Convent in W., in 1857. The provincial of this convent was desirous to know something about the moral character of his new applicant, and is said to have received this "Recommendation" from the Rector of the University, on his inquiry:

"We hereby state. that Mr. V. hunts for beer-kegs in the morning, and in the afternoon is always a barrel of beer himself."

From such sources, European convents generally draw their subjects (some of their inmates are considered to have but half sense). In the halls of convents you will find those who, being educated from their childhood in a monastery, decide to remain there, and become monks without knowing why, and give up, with alacrity, a world which they have never seen;



there you will find those, who blindly following their instructor's declarations, against conjugal love and domestic affection, believe that matrimony is an institution unholy, and tending to eradicate the love of Christ.

The doctrines of the bible on this subject are distorted by sanctimonious monks. This one, of their candidates is compelled to go, and the other, does not know why he goes. Moreover, I look upon monastic life as dangerous to society, from the facilities which it offers to the commission of offences against morality and liberty. As a general thing, monasteries are inhabited by disappointed students, spendthrifts, and men who have tried every way, but failed and despaired to make their earthly fortune in any other way, by subjects without literary, moral and commercial ambition, and they are, therefore, often called "*Refugia Peccatorum*," (the places of refuge to sinners;) but they are also, in many instances, the hiding-places of a criminal aristocracy, to hide their punishable acts from the sight of humanity, and protect them against the execution of justice.

Whilst we were speaking about convent life, my friend's son, who had been listening to our conversation, interrupted us, saying: "That they had high times in the Benedictine convent at the time he was student there; they celebrated every other week, the day of a Saint, and obtained on such days, beer by the buckets; the monks had their own brewery, drank beer in large quantities, played cards and committed such things as protestants would not approve of."

Rev. Sch., a disciple of the Benedictine monks in P., thought it best, that the priests among themselves should act freely, without compulsion, but in the presence of laymen be reserved. Whenever it was expedient, he arranged it so, that his good works might appear before men, the prayers of his daily office, the meditations of his own choice, the beads of his rosary, and the pious attitude of his body. His parsonage was situated at a public highway, and he exposed the piety of his character to the vicinity and passers by without reserve and prudence. He acted so foolishly, that I understood perfectly well, the secret weakness of his heart, when I had met him only a few times. In society he put on the face of mortification and sobriety, seldom smiling, never jesting, always being devout, temperate and clerical beyond measure in appearance, refusing the use of tobacco, wine, beer, and liquor, but alas, at home using it freely. Before a social gathering he spoke saintly, but in priestly conventions at home, he did not despise the language of profanity. I sometimes called him the greatest hypocrite under the sun, asking him: "where in the world he learned his priestly tricks!" and he replied, "you know, among the pious monks."

Rev. M., D.D., at St. Peters, in Ch., had received his education in a Benedictine convent. He was an excellent preacher, but the poorest specimen of a priest I ever saw, because he consumed about as many kegs of wine as there are weeks in a year, and besides all the beer, any man might wish for. I judge from appearance, his weight was not less than two hundred

fifty pounds, and I fear that his physical balance outweighed his moral, far. Poor soul, he was as kind and liberal a man as ever lived on the face of the earth, but he made an idol of his belly, which he worshipped alone. At the time, when I built the Catholic Church at Goshen, I became acquainted with him, and by direction of my bishop, I borrowed several hundred dollars of him, that I might be able to meet certain church claims in due time. Since then, I received from time to time, invitations from his church trustees, to administer in their new Cathedral, and I made it once or twice convenient to comply with their request. On one occasion, I stayed with their pastor over Sunday, and used all my eloquence to break him of his ruinous habit, but in vain. The spirit was willing, but the flesh was weak. I would not dare to bestow upon him the appellation of "*Benedictine*" (blessed) for he truly deserved the name of "*Maledictine*" (cursed).

A strange story was told about him, but I heard it only once. I can't answer for its truth. I was told by a reliable person; that Father M., being under the influence of wine, was accustomed to retire to his bedroom in the afternoon, and during the hot summer season, repose on the floor, instead of the bed. One afternoon, being very drunk, he retired quietly, but missed the door of his apartment, taking a spare room for his resting-place. In the evening, at the usual hour, his niece, a young lady, who had been on a visit there for some months, retired without a lamp, it being moon-light. She heard some body snoring, however paid no attention to it, thinking it was in the next

room, where her uncle slept. She soon fell asleep. During the night she was suddenly alarmed by a strange movement under her bedstead, and while the movement was rapidly repeated again and again, the girl flew down stairs like a bird, almost frightened to death, constantly calling for help. The house-keeper came with a light; the two took courage, examined the fact, and behold! met Father M. in the hall, wandering about to find the door of his room. It seemed that he had rolled partly under the bed in his drunken condition, and, attempting to rise, caused the noise. He died with the delirium tremens, eleven years ago, being sick for about three weeks. Oh, Lord, I hope that he may have received thy pardon, before he closed the career of his misspent life. Man has but one soul; if this is lost, all is lost. If we had two souls, we might afford to lose one, but since we have only one soul, we must save that, or will be lost in eternal misery. When a person loses his residence by fire he erects a new one; when he loses his position, he may secure another one, but if he loses his immortal soul, there is no remedy to repair the great evil. Time, life, soul, heaven, may be lost in one moment. Oh Lord, help us, that we may act our part, whilst it is day.

Here I will insert a letter, which I received from a friend, who had been educated in a Benedictine convent for the priesthood, and was at the time, pastor of the Catholic church in ———.

—— September 12, 1865.

*“Rev. and Dear Friend: Last Sunday, the entire*

congregation held a meeting in the school-house, and after debating pro and con, the following resolution was passed: 'That the bishop should come thither at an early hour, to investigate things and bring them in order again.' If you could come to see me personally, I might tell you the accurate circumstances; please come, if it is possible. They also intend to bring forward all things. What do you think, would it be well to write immediately to Michigan, that they should not intermingle with this case. But fearing that my letter may be intercepted here by the enemy, I ask of you, as a friend, this favor, to write forthwith to —P. B., 352, —, that they may abstain from an interference. What you must write, you know yourself. Do me that favor, but soon. and I will remain your grateful friend,

N. N."

He requested me to assist him in his trials, which he had brought upon himself, by keeping a young mistress in his house for several years, the daughter of a respected farmer in the vicinity, and a child of rare beauty and modesty. I visited him, purposing to give him all my assistance he needed, for I thought that he was a model-priest, and worthy of my protection. At the time of my investigation into circumstances, I could not learn all the particulars, but from what I learned, I was inclined to believe that he might be innocent. I was under the impression that his calamity was brought about by his own imprudent acts, caused by the natural gayety of his young life, and a net of slander woven about him by a lurking and suspicious

world. But since I abandoned the church of Rome, — learned some particulars, which justify me in believing that he was not only guilty in one, but in two other cases of seduction. Oh, what a great evil celibacy is in the Catholic Church, and what a hypocritical pretension on part of the priesthood, that it is observed by their priests, who are married by a solemn vow of chastity to Christ alone, whose Church is the professed Virgin of purity. He is a father, in three instances, and it appears a double criminal one, in procuring medicine for abortion.

Rev. Gerdeman touches, in one of his lectures on Romanism, the point, saying: “Priests are not allowed to marry; would to God they were. They are called fathers by the people, and unfortunately, with many, it is not only a name, but a sad reality; not the honored, hallowed name of father, but a name whispering of shame and a broken heart, if not a ruined family. Undoubtedly, the young men, who are ordained priests, are generally pure, sincere and good. But, alas! the system of celibacy, at all times the bane of the Catholic ministry, too often ruins them. Bishop Wood told me of many priests in his diocese, whom he characterized as immoral and thoroughly bad men, who to this day hold their offices.” So it is with my former friend; to-day, he holds his office and dwells in a principal city near the heart of his bishop.

“Marry, forsooth, says Rev. Gerdeman, in an honorable way. It is better, the pope teaches, for a priest to have two concubines, than marry one woman law-

fully. Shame upon such morality ! shame upon the Church with such teaching."

Matters introduced here, relative to Benedictines, are, no doubt, equally true of all Roman Catholic monks, and their students. And I wish to say, that the successors of St. Benedict, when tormented by satanic temptations to lust, in their unfortunate state of celibacy, would do well to practice the "rolling among brambles," and thus "lacerating their bodies," they surely will conquer. But if they live in a part of the country, where brambles are scarce, they should take a bushel of hickory nuts, crack them carefully up, scatter the shells in a room on a solid floor, roll from one to two hours, and it will have the same effect upon their skin ; but whether upon their soul, I don't know.

In regard to the rules and regulations, they differ somewhat in the various orders, however. I will refer you to those of the Benedictines :-

Benedictine laid down the following rules, and introduced this system for the government of the "Benedictine Monks."

"The monks were to rise at 2 o'clock A. M., in the winter, (and in the summer, at such hours as the abbot might direct;) repair to the place of worship for vigils, (night watches or prayers), and then spend the remainder of the night in committing psalms, private meditation and reading. At sunrise, they assembled for matins (morning prayers), then spent four hours in labor ; then two hours in reading ; then dined and read in private, till half past two o'clock P. M. ; when



they met again for worship; and afterwards labored till their Vespers (afternoon prayers). In their vigils and matins, twenty-four psalms were to be chanted each day, so as to complete the Psalter every week. Besides their social worship, seven hours each day were devoted to labor; two, at least, to private study; one to private meditation; and the rest to meals, sleep, and refreshment. The labor was agriculture, gardening, and various mechanical trades, and each one was put to such labor as his superior saw fit; for they all renounced, wholly, every species of personal liberty. They ate twice a day, at a common table; first about noon, and then at evening. Both the quantity and quality of their food were limited. To each was allowed one pound of bread per day, and a small quantity of wine. (During my clerical administration, I visited Rev. M., in Auglaize County, Ohio, and by one of his parishioners was told, "that their pastor considered forty glasses of lager beer each day a small quantity"). To make rules, and to observe rules, are two entirely different things. On the public table no meat was allowed, but always two kinds of porridge. To the sick, flesh was allowed. While at table, all conversation was prohibited; and some one read aloud during meal-time. They all served as cooks and waiters, by turns of a week each. Their clothing was coarse and simple, and regulated at the direction of the abbot. Each was provided with two suits; a knife, a needle, and all other necessities. They slept in common dormitories, of ten or twenty, in separate beds, without undressing, and had a light burning, and

an inspector sleeping in each dormitory. They were allowed no conversation after they retired, nor at any time were permitted to jest, or to talk for mere amusement. No one should receive a present of any kind, not even from a parent; nor have any correspondence with persons without the monastery, except by its passing under the inspection of the abbot. The porter always sat at the gate, which was kept locked, day and night; and no stranger was admitted without leave from the abbot; and no monk could go out, unless he had permission from the same source. The school for the children of the neighborhood, was kept without the walls. The whole establishment was under an abbot, whose power was despotic. His under officers were a prior or deputy, steward, a superintendent of the sick, and the hospital, and an attendant on visitors, etc., with the necessary assistants, or a number of deans or inspectors, over tens, who attended the monks at all times. The abbot was elected by the common suffrage of the brotherhood; and when inaugurated, he appointed and removed his under officers at pleasure. On great emergencies, he summoned the whole brotherhood to meet in council; and on more common occasions, only the seniors, but in either case, after hearing what each one was pleased to say, the decision rested wholly with himself. For admission to the society, a probation of twelve months was required; during which, the applicant was fed and clothed, and employed in the meaner offices of the monks, and closely watched. At the end of his probation, if approved, he took solemn and irrevocable vows of perfect

chastity, absolute poverty, and implicit obedience to his superiors in every thing. If he had property, he must give all away, either to his friends, or the poor, or to the monastery; and never after must possess the least particle of private property, nor claim any personal rights or liberties. For lighter offences, a reprimand was to be administered by some under officer. For greater offences, after two admonitions, a person was debarred his privileges, not allowed to read in his turn, or to sit at table, or enjoy his modicum of comforts. If still refractory, he was expelled from the monastery; yet, still might be restored on repentance.

There was, at first, no particular vow required on entering a monastic life, and no prohibition of quitting it. The monks were also, at first, all laymen; some of them married and fathers, others unmarried; but soon there were bishops and other clergy, who adopted a strictly conventical life, and there were monks, who were laymen, but were chosen to be clergymen. Even from the fifth to the eight century, cloisters were considered to be a nursery for the clergy, especially for the bishops. To-day, whoever enters the monastic life, monks and brothers, and nuns are required to make a solemn vow, embracing three things: "*Voluntary Poverty*," (a leaving of all things, by our own free will, to follow Christ;) "*Perpetual Chastity*," (a voluntary abstaining from marriage, in order to dedicate one's self in a more special manner to the love and service of God;) and "*Entire Obedience*," (a total subjection of one's own will to lawful superiors, in all

that is not sin). And after the candidate for any convent has made this vow, it cannot be revoked; he is obliged to live and die in his monastery, and even in case of a suppression of the order, by civil governments, he is ordered by his superiors, to observe the rules of his order, wherever he may go. This irrevocableness of monastic vows gradually become an established doctrine; so much so, that even in our present century of papal infallibility, those who violate it, forfeit their immortal soul's eternal salvation.

The monasteries, against the close of the fifth century were placed under the jurisdiction of their respective bishops, and so it prevails to-day. The monastic constitution, as it now exists, is, in most cases, an absolute monarchy, and dangerous to free countries. In most orders, the "Superior" or other head of a convent is elected by the members of the convent; the superiors in a province elect the provincials, assembled in a general convention, elect their general. Among the Jesuits, however, and some other orders, the general appoints the provincials and superiors. The "Generals" of most all orders, several of which reside at Rome, are subordinate only to the pope. An "Abbey" is a convent, whose head is styled an "abbot" or "abbess." The Superior of an abbey is a "mitred abbot," when he has the rank of a bishop, as the Benedictine abbot at Latrobe, Pennsylvania, or the Trappist abbot at New Haven, Kentucky, or the abbots of St. Meinard, Indiana, of New Melleray, Iowa, of Clinton, Minnesota, etc.

Since the suppression of the monasteries in Euro-

pean countries, they grow very rapidly in the United States, and the British Possessions in America. Most rapidly, indeed, are growing the following orders:

The Benedictines, Franciscans, Dominicans, Basilians, Capuchins, Redemptorists, Lazarists, etc., and the Jesuits outstrip them all. The Jesuistic orders in the United States and Canada, are divided into the province of Maryland, having establishments in the dioceses of Baltimore, Philadelphia, Portland and Boston; the vice province of Missouri, having houses in the dioceses of St. Louis, Louisville, Cincinnati, Chicago, and Milwaukee; the mission of Canada and New York, having houses in the dioceses of New-York, Albany, Buffalo, Quebec, Montreal, London and Hamilton (Canada West); the mission of Louisiana, with the houses in the dioceses of New Orleans and Mobile; and the mission of California.

The Colleges of the Jesuits in the United States are as follows: College of St. Francis Xavier, New-York; St. John's, Fordham, N. Y.; St. Joseph's, Philadelphia; of the Holy Cross, Worcester, Massachusetts; St. John's. Frederic, Md.; Loyola, Baltimore; Gonsaga, Washington, D. C.; Georgetown, D. C.; Spring Hill, Ala.; St. Louis University, St. Louis, Mo.; College of the "Immaculate Conception," New Orleans; St. Charles's, Grand Coteau, La.; Saint Joseph's, Bardstown, Ky.; St. Xavier's, Cincinnati; St. Clara, Col., in Canada; St. Mary's diocese, of Montreal.

The number of Jesuits in the United States in 1860, was six hundred and seventy. In 1870, about

twelve hundred ; and in 1876, about eighteen hundred ; and to the above number of institutions, we must add from nine to eleven. There are some institutions reported, without any indication, that they are controlled by the Jesuits, but I am under the impression, that they are. There are also several hundred scholastic and lay-brothers, and if the omissions and blanks were all filled out, they would number from seven to eight hundred. The organization of the Jesuistic order is perfect ; its subordination is complete ; and its leaders unquestionably have laid their plans deep, and are mustering their forces and devoting all their powers and secret energies to take possession of this broad, new, free land, and they will conduct the campaign of their political stratagem in future elections, till they see their pathway crowned with success. They are never idle ; there is a catholic wire-pulling all over this country ; a Jesuistic, monastic, and clerical web spread in every direction.

The present number of Benedictine monks, who live on an intimate footing with the Jesuits, is given as five thousand five hundred, in Europe and America. The monastic establishments of this order, in this country, we find in the dioceses of Chicago, Covington, Erie, Newark, Pittsburgh, St. Paul, Vincennes ; a convent in Spencer County, Indiana, etc. The priests, lay-brothers, novices, etc., in the United States, number five hundred or more. If we include the Trappists, a branch of the Benedictines, and the most vigorous of Roman Catholic religious orders, with its two convents ; one, "Abbey of our Lady of La-

Trappe" in Nelson County, Kentucky; the other, "New Melleray Abbey," twelve miles from Dubuque, Iowa; the numbers five hundred will increase to five hundred and forty, and five thousand five hundred to nine thousand five hundred.

The Franciscans were the first missionaries, that came to the New World in 1493, at the time when Columbus crossed the ocean on his second voyage. They established themselves in San Domingo, in 1502, and attempted in 1528, to establish themselves in Florida. One of them visited California in 1539, and named the country San Francisco; another founded a mission in Texas 1544, and subsequently others did the same in Canada, etc. They are reported now to be established in twenty-six dioceses in the United States. They have in New-York city two houses; and one at Allegheny, N. Y.; they have convents in St. Louis County, Missouri; at Teutopolis, Illinois; Boston, Massachusetts; Winsted, Ct.; Brooklyn and Buffalo, N. Y.; Trenton, N. J.; Erie, Pa.; Cleveland, Ohio; Oldenburgh, Indiana; Louisville, Kentucky, etc. The Franciscans number, in the United States, about five hundred monks, three hundred lay-brothers, and four hundred and fifty females or sisters of St. Francis; and though much reduced in number, since the French revolution of 1789, they are still, by far, the most numerous of the monastic orders, amounting to fifty-five thousand at the present time. Yet, I cannot enumerate all the orders, and must defer it to some future time. However, to give you an estimate of the large number of convents, both male and female, and



of their inmates, who are imprisoned there by a perpetual vow, I will say this much, that, after a careful examination, both from European and American statistics, I find that the whole number of "Monastic Institutions" in the Roman Catholic Church, is estimated as follows: male orders, eighty-three, with seven thousand eight hundred and seventy-two establishments, and one hundred and thirty thousand five hundred members; female orders and congregations, ninety-four, with ten thousand eight hundred houses, and one hundred and forty thousand members. This is the result obtained from statistics of 1865, 1870, and 1874.

But an authority, the statistical "Year Book" of the Church, published at Ratisbon, in Southern Germany, in 1862, by a Carmelite monk, and quoted in the Catholic Almanac, for 1870, gives more complete statistics, and estimates the whole number of male monasteries and establishments at eight thousand, with an aggregate of one hundred and seventeen thousand five hundred members, and the whole number of female monasteries (nunneries) and establishments, at ten thousand, with an aggregate membership of one hundred and eighty-nine thousand. Just think of it, all these orders being suppressed in foreign countries, catholic and protestant, seek for protection in the New World. Why! this free country, this land of religious liberty, will be overwhelmed with monastic immigration, and dotted with monasteries and nunneries in less than ten years hence! They are just about to put up their prison-pens and medieval castles of

high walled convents everywhere, in the principal cities and leading towns, in the North and South, in the East and West, where every one, who has taken the irrevocable vows of chastity, poverty, and obedience, is compelled to stay, and close the days of his mortal career, notwithstanding he may afterwards decide to change the hasty act of his solemn contract. Too late! forever too late! Neither pope nor priest will declare it null and void. Neither desire after his parental home, nor grief, nor sigh, nor tear, nor prayer and entreaty, nor prostration to his mitred abbot's feet will procure to a professed recluse, release from the strong fetters of religious snares, by which he is tangled in monastic enticement. By fraudulent escape alone, if he will return to the world's innocent and social joys, he must secure his former liberty. And what then, after having secured it? Alas, his scrupulous parents disown him; his people, prejudiced against him by false religious principles, despise him; his ghostly father reproaches him, discourages him, refuses him the absolution of his sins, till he returns to former bondage, and the holy father himself pronounces an anathema against the perfidious friar. And that is not all; persecution, imprisonment and death, may be his final lot.

In 1863, a friend of mine escaped from his monastic prison in Germany, and protected by the favors of a stormy night, came to America, the land of religious liberty. From New-York I received a letter to meet him in Ft. Wayne, introduce him to Bishop Luers, and assist him to obtain a situation in that diocese. I met

him, and interceded for him. He proved to be a good singer, a fine orator, and a man of social entertainment, and was soon beloved by his bishop. Once, I asked this escaped monk, in a confidential conversation: "Frank, why did you leave your convent?" He replied: "I would have lost my soul in that Convent, at D., and therefore, I left it." To my question what was wrong there; I thought the provincial was such a good and holy man, he replied: "You don't know him; he is a devil; full of envy and hypocrisy; and so are all the other monks in that monastery:" He said, also, "that it happened that the majority of the women of that catholic congregation in D., chose him for their confessor; sometimes he had to hear confessions till eleven or twelve o'clock at night, when the other monks had been permitted to retire three or four hours before, and on account of this circumstance, he had endured a treatment, that he would rather wish to a dog than to a human being; adding: that he was entirely disappointed in convent life, for there was no peace and heaven to be found in the cells of cloisters, as the world falsely imagined; on the other hand, there was an everlasting quarrel and hellish envy carried on, and for what? for nothing, for trifles; things not worthy to be mentioned."

John Evangelist Borzinski, formerly a physician in the convent of the Brothers of Mercy, at Prague, in Bohemia, having left the convent, and joined a Protestant church in Prussia, in January, 1855, was arrested the 14th of March, at his father's house, in Prosnitz, Bohemia, and imprisoned, first in a convent

at Prosnitz, and afterwards in a convent of the Brothers of Mercy, at Prague, where he escaped to Prussia in October following. This, and many other cases that might be mentioned, show, certainly, that convents may be places of imprisonment.

Ubalduš Borzinski, brother of this last, and a member of the same order, addressed to Pope Pius IX, in 1854, an earnest petition, particularizing thirty-seven instances of flagrant immorality and crime, committed mostly by officials of his order, during ten or twelve years previous, and entreating the pope to use his authority for the correction of such abuses: but, for sending this petition, (or rather the dictation of his conscience), the petitioner was long imprisoned in a part of a convent used as a mad-house.

It has been proposed, both in America and Europe, for the release of those unwillingly detained in convents, and for the prevention or removal of other abuses, to subject them to legislative inspection: however, as yet, no steps have been taken in this direction. Why have they not been taken? It certainly behooves a "*Free Government*" to inspect any institution, political, religious or educational, for the promotion of its common welfare, for the extension of science and morality, for the prevention of maltreatment and innocent imprisonment; for the protection of defenseless victims; for the elevation of God's kingdom upon earth; and for people's dearest interest and safety. It behooves, not only a "*Free Government*" to look into such matters, but it is its solemn duty to protect individuality in persons and communities, and

for no other purpose, than the sake of humanity and morality. The execution of duty gives liberty; its neglect causes bondage, and in the middle of duty and neglect, these two extremities, there is erected the *peaceable emblem* of human and christian compromise; its true humility is the centre between self-exaltation and self-humiliation; so true humanity or (true christianity) is the medium between tolerance and intolerance. When the Jews tempted our Lord to the utmost, and put him in such a critical position, that every other, even the wisest would have kept silent, or in uttering his judgment, might have offended, he said promptly and boldly to them: "Give to God, what is God's, and to Cæsar, what is Cæsar's;" and separated Church and State, pointing out to each kingdom, the divine, as well as civil, the proper boundaries of its domain, and dispersing the haughty scribes and pharisees, his bitter enemies, but he did not exclude certain responsibilities relating either to one or the other part, in case they should necessarily be demanded by virtue of circumstances, originating in civil and religious relations. America has lawyers of wisdom, men of christianity, now "*inspect and act.*" Of course, Roman Catholics persistently oppose all interference of this sort, but I say again, "*inspect and accordingly act.*"

Why did our government interfere with the plurality of wives among the Mormons? Because it had a right to do so, and also a duty to perform, and, therefore, it acted promptly in this matter, though the authorities of the Mormons persistently opposed in the

beginning. Let no flattery, no bribery, no threats, and no forces of fanaticism prevent any patriot from the exertion of his influence, and the execution of his duty.







DOMINICAN NUN.

## CHAPTER XII.

### CONVENTICAL LIFE.—CONTINUED.

*It is a life of strict obedience—Orders of Sisters—Degrees of Sisterhood—Taking the black veil—Responding from the coffin—New resurrection—Solemn vow—She bequeathes all that she possesses—Nun's lives are perfect—Prayer, Hail Mary—Frequent confessions of nuns—Through Sisterhood the Church is prosperous—Nuns are devout tools—Influence of nuns, especially upon their sex—Proselytism through nuns—A Jew's daughter, of New Orleans, proselyted—Letter of Mollie, Belleville, Illinois, etc.*

**A**LTHOUGH I have never been a monk, bound by monastic vows, confined to a monastery, or subject to the rules of a religious order, yet, I have frequently visited convents, as a priest, and obtained thus a thorough insight, both of sisterhood and monkery. Life, in the convent, is a very different thing from life under any other surroundings. Like all institutional life, it is one of strict obedience to rules and regulations laid down for the government of the same. These rules and regulations are, in some respects, the same in all convents, and in other respects they differ very greatly in each Order, whether they are for the accommodation of men or women. In these orders we find such as sisters of St. Joseph, sisters of visitation,

sisters of Charity, Ursuline nuns, sisters of Notre Dame, sisters of Mercy, sisters of the Sacred Heart, of Jesus and Mary. All these, and a hundred more, have some peculiarity in the rules and regulations that govern them as individual orders or communities, that makes them different from each other. Such, as for instance, is the order of the little sisters of the poor: They never sleep on beds; they use mats of straw, with but little covering at any time, and that the same, winter or summer; and are divided into bands, such as we would call praying bands. One of these bands are praying continually before the altar, where the blessed sacrament is kept, so that day or night, there shall be prayer offered to the Saint, under whose protection they are placed, and also to the blessed sacrament at the same time. In all communities of convent there is a caste, and this is seen and felt in the degrees of sisterhood, viz: professed choristers, professed lay-sisters, novices and postulants. A postulant is one who enters for a trial of six months, she wears the ordinary clothes of the world, generally a black suit, and assists in all work of the house, for which she may be capable. If, at the end of six months both parties are satisfied, she then enters the novitiate. The difference between a Choir and lay-sister is this: the Choir-sisters are those that are educated and enabled thereby to teach, superintend or or take part in the church exercise and singing; while the lay-sisters are the manual labor-class, who do all that kind of work, because they are not educated to a degree, to fit them for a higher. There are professed

sisters in both of these classes, as “*Professed* :” means they have made the solemn vow to remain in the *Convent* through life.

A novice, is one who is still to have a term of trial, and has as yet taken only the second vow, at which time she discards the world’s clothes and dons that of the order, with the white veil, which she wears until she completes the novitiate or returns to the world. In some communities, the term is two years, in others but one. When this has expired, the applicant then makes her third and last vow, and takes the black veil.

I saw this done in several instances, and will give the ceremony to my readers. The evening before she makes the third vow, she goes to confession, and makes a general one; that is, she confesses all the sins of her life, as far as she is able, after days of meditation to remember them, and if she should have thought of a sin during the night, or committed one, either venial or mortal, she enters the confessional in the morning before mass and confesses them. Then she listens to the mass till the part, where communion is given, and receives it before the vow is taken. After mass, she is assisted to lie down in a coffin, where she is covered over as if dead, and the choir-sisters chant prayers together, with the attending priests over her, she responding to them from the coffin. When these are through, she arises from the coffin or grave, and is handed the black veil, which she kisses and puts on, receives the blessings of the priests present, and kneels to listen to a discourse on the merits of a secluded life. After the morning performances, there is generally a

great feast, given in honor of the Saint, whose name she takes in the new resurrection, as it is called. In her leaving the world for time, and devoting her life to the church, whatever she may possess, of worldly goods and fortune, she gives during the ceremony, to the church, and takes a solemn vow to have nothing of her own, not even a pin, from that time till death; also, to be obedient in every particular, and in the most trifling, as well as most weighty matters, to those who may be in position over her. Their food is very plain, and taken at regular times; never between meals is a mouthful allowed to be eaten, unless ordered by a physician, and no sister is free to receive presents from any one. If such should be taken, they are to be given by her to the Superior of the convent, to do what may seem best to her with them.

On entering the third degree, which is the perpetual vow of obedience to the particular order, in which she is entered, she bequeathes all that she possesses: Soul, body, life, effort, money, land, personal property, will, talent, to the Catholic Church, and its interests forever. This is a powerful source of influence and revenue, the extent of which the world has very little knowledge. One that has all the elements of success in it: religious zeal, worldly treasure, home and personal comfort, all is embraced in the life of a nun. So far as my personal observation goes, their lives are as perfect as the superstitions and religion, they embrace, will allow. Indeed, it is my opinion, that they are the most perfect of any within the whole Catholic Church. To say that all are so, would be saying more than I am justi-

fied in doing. They are the most zealous, as well as superstitious, in regard to the traditions held by the church, believing in them as firmly as protestants do in the Bible; hence, there is found in all convents, statues, pictures of saints and relics, which tradition has handed down as being noted for the curing of diseases; for deliverance from temptations, of different kinds; for grace of perseverance, etc., etc.; and the time is divided in prayer to them.

They sleep in dormitories, each in a single bed or pallet, or sometimes divided into cells, running along a corridor. If the hour for rising is four o'clock, a bell is rung by one appointed for that purpose, when all utter, as with one voice: "Jesus, Mary, Joseph, I give to you my heart." "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus; Holy Mary, mother of God, pray for us sinners now, and in the hour of our death: Amen."

While they repeat this prayer, they arise, proceed to dress, kissing each article they put on, and repeating a short prayer appropriate; then each goes to her especial work, or attends mass at five o'clock, also at seven, at the close of which, breakfast is taken, after which the regular duties of the day are entered into. It does not matter what these duties may be, no hour passes without the bell being rung for prayers, when every one stops, crosses herself, and repeats the "Hail Mary," with some other short prayer, to some other Saint, either for the living or the dead. In convent, the inmates confess once a week, at least, some every

other day. It has always been a subject of wonderment what they found to confess so often, and if it would be necessary for them in their secluded life, to confess so often, in order to secure salvation, what would become of the secular people, who only confessed once a month, a year, or once in several years, and are still numbered among the faithful. The object the church has in requiring those of her members, who are least exposed to temptations, (from outward appearance, at least), to confess so often, and that, too, to a confessor, who shall be of the secular priests, is to comply with a rule required since the year 1571. I once asked a nun, "why two or three hours each week was necessary to tell a confessor, that she had not wished, nor indeed been able to commit a sin during the time of her cloisteral life, what then become of the poor people of the world, subjected to so much more temptation, than a recluse?" She replied: "that it was the custom of the world to make a confession of only a few moment's length, and at long intervals; but we not only confess our smallest venial sins, but we intend, beside, that our confessor, the person in whom we confide, and whom we have chosen for that purpose, should direct us in all the duties of our daily life. We confide to him our thoughts, our cares, our business, and our purposes, he being our sole priest, our only mediator between us and heaven; we confide our whole being in his care." Truly, nuns are feeble, defenseless instrumentalities, in the hands of priestcraft, and under the control of ecclesiastical rules, willing to trust their leaders to the utmost, and carry-



ing out the designs of their spiritual fathers, for the prosperity of their religion. "Roman Sisterhood," especially, is "The Financial, Educational, and Proselyting Force," either in a direct or indirect way, in that religious community, and without female convents and their great usefulness, I venture to say, that church would have crumbled into dust long ago. Woman, feeble as she may be, controls the hearts of her sex, and directs in their path the youths of her race. That nun may have no will of her own, nor education to such a high degree, that entitles her to independence, and yet, in her strict and devout conventical obedience, she is an appropriate tool in the hands of her skillful master. She is a blind, unconscious and devout tool to clergy and popery. As the catholic mother multiplies her church, by a natural propagation, so that conventical nun increases its membership by a spiritual adoption, which she secures in her educational devotion. Convents are propagating Institutions, to which short-sighted protestants furnish subjects. It is a significant fact, that American convents are largely patronized by protestants, and could not be sustained without them. Jesuistic contrivance uses all means within its reach to entice the daughters of influential and wealthy protestants, into their proselyting schools. And when once there, it is the rarest among the rare events, to find one such child return home, free from their power of proselytism. This is a known fact, to all who have given any attention to this subject.

During my pastorate in Goshen, from 1860 to

1866, I enrolled the names of seven young ladies, who had attended catholic convents for educational purposes. All were Americans, and I noticed that they were not only catholics by faith, but also by practice. You are familiar with Rome's ancient History, and consequently know, that under the salutary regulations of Romulus, great numbers of men from the small towns around Rome, flocked to the city, and every day it increased in power and extent. The most important event, under the administration of Romulus, was the rape of Sabine virgins, for the purpose of propagating that new Kingdom. So Catholic convents commit rape upon young American ladies every day, in order to romanize this country by and by. Among many instances of the kind I know of, I will relate one or two.

Some years ago it occurred, that a Jew of New Orleans, had one daughter, who had conceived a fondness for a gentleman, who was a gentile, and had married him clandestinely. After a short time, the father, finding out that the couple was really married, secretly, and by force, took the daughter from New Orleans and brought her to a convent in Cincinnati, asking that she should be kept entirely secluded, giving his reasons. They received the young lady, and at once began to weave their net about her. Giving her all attention and kindness in every possible manner, and by every act, introducing the Catholic religion, until at the end of six months, she stood before the altar to be baptized in the church. The fact, of which was kept from her father, although when he came to see her, shortly afterwards, she promised him to have nothing more to do with her

husband, but to forsake him now and forever, and asked, that he should bestow upon her a sum of money for her own support, that she might continue to live separate from home and him. This was done, and when I last visited the convent, the same young lady was a novice, soon to be received as a professed sister into the order. The exact sum, which her father, who was a very rich Jew, bestowed upon her, I could never learn, but I am inclined to believe, from intimations I received, that it was not less than fifteen thousand dollars. This is an example of their fidelity, little caring whether the father had a choice between a Gentile, as a Gentile, or a Gentile as a Catholic; so they added but another member to their fold, and gained the money, she could bring.

Having left the Roman Catholic Church, in 1866, I moved to Quincy, Illinois, and resided on Main street, between Third and Fourth, when I received a letter from our neighbor, which I handed to my wife, for the purpose of informing Rev. J. G. White, of Jacksonville, Illinois, (the Author of "Startling Facts or Deeds of Darkness Disclosed.") He intended to write a book on Romanism at that time. Mrs. W. wrote to Prof. White the following letter, and enclosed the one I handed to her.

These two letters may speak for themselves, and reveal the truth to the world, in such a manner as it really is:—

“QUINCY, June 24, 1867.

J. G. WHITE,—*Dear Sir*: The enclosed letter is from a young lady, who went to the convent at Belle-

ville, one year ago, to attend school. She is an orphan; has a considerable fortune; also has Mr. R., of this city, as guardian. She was engaged to be married, when she started for the school, but wished to be better prepared to mingle in the accomplished society, which her marriage would introduce. And this is the end to which she is brought in this short time. I wish you would publish this in your "Protestant Missionary," and perhaps it would keep some other Protestant girl from going. There are few strong enough to withstand their power, when once under their care.

Yours, Respectfully,

RUTH M. W."

"BELLEVILLE, June 13, 1867

MRS. J.—*Dear Friend:* You have not the slightest idea of the extraordinary pleasure that I derived from yours of May 15th. I should have written ere this, but I wished to give you a decided answer as to whether I could come home or not. With inexpressible joy would I accept your kind invitation, if it were possible, but the sad news came this morning, that I cannot. O, what a smart to my heart! What a cloud hangs over my life, when I think that I shall never, no never—more behold you, my dear and cherished friend! I had flattered myself with the vain hope, that I should see you once more; vain hopes! they sadly deluded me. I shall soon part with all that is dear. I am to be received into the Trappist order. I will give you a slight idea of the life I shall hereafter lead. We never appear outside the walls; never smile;

never speak, only when very necessary ; sleep in a coffin, and each day dig a small portion of our own grave ; practice all kinds of penance and fastings. Our food is bread and water, chiefly with herb soup. No flesh eaten.

“O, what a contrast ! I often compare it with the past, and can hardly believe it true—sometimes imagine it a dream ; but no, it is reality. The world no longer affords me pleasure. No doubt, you will think me strange ; perhaps crazy. I am not, yet. Let thoughts be as strange as they may, they cannot exceed mine. I have one request to make. I pray, I beg of you, to never efface me from your memory. O, what a consolation will it be to me, in my lonely cloister, to know, that you, my dearest friend, will think of me, when all others have forgotten me ! I look upon you as my consoling angel. Oft in my solitude will I think of you. I shall never forget your dear features. No doubt, I have hitherto displeased and offended you, but I implore your forgiveness. Ere long, you may look upon me as one dead ; for so I shall be to the gay and gaudy world. I believe I have written quite enough for the present.

“Please remember me, to ——, and accept my love for yourself. I am, as ever, your loving

MOLLIE.”

I appealed to the guardian of this orphan lady, to rescue her, and he pursued immediately such a course, that she was released from her conventical imprisonment in a few days afterwards, and arrived at Quincy

to meet her friends, who were anxiously waiting for her. She has been married about seven years, and is now the mother of a happy family.

That persons, particularly sisters, who desired to leave convents, have been detained in them, is affirmed by many reliable authorities, and is generally believed. The case of Miss E. O'Gorman should here be noticed.

She came from Ireland to America, in 1850, being eight years of age, joined in October, 1862, the Sisters of Charity, entering the Elisabeth convent, Madison, N. J. On July 25, 1864, she was installed as mother of St. Joseph's Orphan Asylum, at Paterson, N. J. January 31, 1868, she left the convent, because a priest at Hudson City, N. J., where she was sent by her mother Superior, to establish the new convent there, at St. Joseph's church, had fallen in love with her, and attempted in the church to violate her person. After this violence, she had an intense abhorrence, both of priests and convents, and petitioned the mother superior unsuccessfully to remove her from the place of danger to her soul, but not being heard, left finally on her own accord, the convent life. Her book, "Convent Life Unveiled," gives the particulars of her trials and experiences during the six years of her being a Sister of Charity, of the spy-system among the nuns; of their cruelty to orphans, and to one another; their eating of worms; their living death and not infrequent insanity; their incessant and reputedly—meritorious warfare against all, that is sympathetic and kindly, and humane, which harmonize with many

other authentic statements regarding convent life of nuns, especially with the "Mysteries of the Neapolitan Convents," by Henrietta Caracciolo, commonly called the "Italian Nun." Dr. De Sanctis, who, for many years, occupied a high official position at Rome, alludes to some cases of notorious immorality, and says: "They go without necessary food; they wear hair-cloth, when nature demands restoratives, they refuse themselves remedies, which would arrest disease, and this from false modesty, which forbids the communicating of their ailments to the physician. Many have I known to die of such procedure. You will call these nuns poor victims of delusion; the world will call them mad; but in the dictionary of the convent they are termed: "Holy martyrs of sacred modesty."

I must confess, sometimes the doctrines, discipline and practices, are in direct contradiction in the Catholic Church, to the command: "*Thou shalt not kill;*" and its general design is this: "To direct us in what regards the preservation and protection of our own and neighbor's life and person, both as to soul and body." This commandment forbids all actions, that may have any (even remote tendency) to destroy life unjustly, and even the affections of the soul, that have such a tendency." It is a Catholic doctrine, that murder is a most grievous crime, one of the four sins that cry to heaven for vengeance; that suicide or self-murder is also forbidden by this commandment: "*Thou shalt not kill;*" that all acts, that cause murder, are forbidden, viz: "Uncharitable disputes, contentions, strifes,—quarreling, — fighting, — anger, — revenge,



—envy,—hatred, and the like ; even wilful exposures to dangers ; as running, jumping, intemperate eating, drinking ; abstaining from necessary food, etc. These actions are remote causes of destroying life unjustly, and therefore sin. These are the teachings of the Catholic Church, and yet she calls in her monastic discipline for more fasting, more torture, and more self-denial, than even the strongest nature is able to endure ; and when her youths, only twenty years of age, die under the vigorous observances of convent life, then she canonizes them, and in this act places them before others to imitate their suicidal example.

In some convents, the rigor of discipline treads under foot the most sacred laws of nature. Dr. De Sanctis speaks of the convent of the “Vive Seplote,” (buried alive), as follows ; “When a youth, I resided in the neighborhood of this convent, and I remember that one day the pope, Leo XII, made an unexpected visit to the institution. It excited much curiosity in the quarter, to know the occasion of the visit. Circumstances were these : “A woman had an only daughter, who had taken the veil in that convent. Left a widow, she came often to the institution, and with a mother’s tears besought, that she might be allowed, if not to see, at least to hear the voice of her daughter. What request more just and more sacred, from a mother ? But what is there of sacredness and justice, that fanaticism does not corrupt ? The daughter sent word by the confessor, to her mother, that if she did not cease to importune her, she would refuse to speak to her, even on that day, (once a year), when she

would be allowed to do so. That day, at length, arrived; the widowed mother was the first to present herself at the door of the convent, and she was told that she could not see her daughter. In despair, she asked: "Why?" No answer. "Was she sick?" No reply. "Was she dead?" Not a word. The miserable mother conjectured that her daughter was dead. She ran to the Superiors to obtain, at least, the privilege of seeing her corpse, but their hearts were of iron. She went to the pope: a mother's tears touched the breast of Leo XII, and he promised her, that on the following morning he would be at the convent, and ascertain the fact. He did so, unexpectedly to all. Those doors, which were accustomed to open only for the admittance of a fresh victim opened that day to the head of the church of Rome. Seeing the wretched mother, who was the occasion of this visit, he called her to him, and ordered her to follow him into the nunnery. The daughter, who, by an excess of barbarous fanaticism, thought to please Heaven by a violation of the holiest laws of nature, concealed herself upon hearing that her mother had entered the convent. The pope called together, in a hall, the entire sisterhood, and commanded them to lift the veils from their faces. The mother's heart throbbed with vehemence; she looked anxiously from face to face, once and again, but her daughter was not there. She believed now, that she was dead, and, with a piercing cry, fell down in a swoon. While she was reviving, the pope peremptorily asked the Mother Superior, "whether the daughter was dead or alive." She re-

plied, at length, "that she was yet living, but having vowed to God that she would eradicate every carnal affection from her breast; she was unwilling even to see her mother again." It was not until the pope ordered her appearance, in virtue of the obedience due to him, and upon pain of mortal sin, that the nun came forth. This outrage upon human nature, which might have resulted in parricide, is denominated in the vocabulary of monasticism, "virtue in heroic degree." Without monasteries, the beauty of young men and women would not live in prisons, inaccessible to parents, sisters, brothers, friends, acquaintances, and even governmental inspections; yes, to every social communication, and every voice of humanity. Many of the monastic inmates, both men and women, carrying on a consumptive existence for a few years, descend prematurely to the grave. I know of many, who were refused to see their parents or relatives, in their last illness, and not only that, but the corpses of the departed, if it should happen that their parents were protestants. Those, who have taken the vows, are instilled with prejudices against the world, which makes them believe that, outside of the convent walls, is only to be found perdition, misery, hell; that recluses will be saved, because they are God's elect people; but that of those, who live in the world, very few will be saved. The pious nun of a convent, in her prejudice, repeats to her young candidate the words of the poet:

"Saved is she that from the world retires,  
And carries with her what the world admires;  
Ah, lost is he, that from his friends cannot part,  
To confide to convent's cells and God his heart."

And those, who have taken the monastic vows, must never pass the threshold of the convents, if they do, the thunders of Rome will crush them, and the anger of heaven rest upon them. Poor, ignorant creatures believe it, and die with homesickness in despair, turning true dogma into superstition, and remote crime into real virtue. Sometimes protestant friends ask me: "Do nuns live a virtuous life?" I answer, "unless I am mistaken, as a general thing, they do."

In 1862, an Irishman, about sixty-five years of age, who had been in a convent for one year, became my house-servant. Once, on asking him, "what he thought of convent life," expressed himself thus: "Father, the monks and brothers of the convent are wicked; they smoke, they drink, they curse and swear like everything; they are devils, but the nuns are good; they pray, fast and sing, and live like Saints."

Though I am not in love with monastic life, nevertheless, if ever a violent hand should touch them, injure them, or blot their existence from memory, I would protest against it with all my might, in the name of a free "*Republican*" and "Christian" Government; in the name of humanity and tolerance, to abstain from violence, illegality, and from all acts, which are in dispute with the high standard of "*American Civilization*." What we do, let us do in a legal way, in christian love, without a shadow of persecution, but in self-defense against fanatic aggressions, and the Lord will bless this protestant people, and these Bible evangelists of the New World. He is a God of Bible truth, of power, and of justice.

## CHAPTER XIII.

“ DANGER TO AMERICA FROM ROMAN CATHOLICISM.”

*From its historical standpoint—Introductory.—The Term: “catholicized,” implies the whole conception of the danger.—Will this prosperous Republic still stand in 1976?—One foe is in her way, viz: Rome, (Papal Infallibility and undermining Jesuitism).—Their convents are suspended in Continental Europe; they are gathering in America.—Numerical force of Romanism in the United States.—Caste life of Roman Catholics.—It is the nature of Roman Catholics to rule, etc.*

TEN years ago, when I became calmly but decidedly convinced, that conscience and duty required of me to abandon the church of my fathers, in order to seek the religion of the Bible among protestants, I came to the conclusion, that I would never take part in controversy against popery; not because I thought it would be wrong, but it was because I could not bear the idea of attacking, publicly, the errors, superstitions, and vices of my religious mother. Then, and even now, in my protestant position, I love the cradle of my infancy; the hallowed spot of my parent's sacred bones; in the centre of my heart I feel a high esteem towards them, that neither clouds nor storms can lessen; neither the towering waves of the wide

Atlantic can interrupt, nor any power on earth will be able to corrupt. "Father!" "Mother!" Oh, hallowed and sweet names. My catholic parents are no more; they have been resting in the cool grave for many years; they are waiting, waiting for the general resurrection of all human mortality, and they will hear the voice of the great Captain of our salvation in the morning of the second creation: "Arise, ye nations, arise, ye people; arise, all ye, who fell asleep." I am striving, striving, to meet them at the gates of celestial bliss, where parting and division of opinions shall be no more; where we shall see Him no longer in a riddle, but face to face, just as he is.

It has taken me ten long years, (and I acknowledge it frankly), to become a solid protestant, and sixteen to become a true American citizen. In this space of time, "Foreignness" has been consumed into "Americanism;" "Romanism," into "Protestantism;" and "Monarchical Principles," into "Republicanism."

To-day, I am proud to belong to Father Washington's happy family, on this broad continent of American Independence. Fellow-citizens, I come also before you, as a witness of the power of Almighty God, a monument of his divine grace; a truly converted protestant, thanking the Lord, the "Giver of all good gifts," for this blessing. Love to Protestantism, and duty to Patriotism, cause me to appear before the public. It is love and duty alone, and nothing else! And the truth shall be told according to my best knowledge, experience, and ability. For truth always prevails. The elements of nature may change; the

earth cease to turn on its axis ; the planets of heaven fail to run their courses, " Truth," however, will remain. " It is immutable, like God himself, the origin of Verity." If, therefore, the Roman Catholic Church is true, or infallible, as the Vatican Council of 1870 solemnly declares, she has nothing to fear ; she will stand in spite of all protestant attacks ; but if her systematically organized dogmas, morals. discipline, philosophical theories and jesuistical institutions are false and untrue ; traps to humanity and free governments, as they are, she will fall a prey to modern progress, in spite of all her boasted unity, antiquity, immutability for eighteen centuries, and even her recent declaration of " Papal Infallibility " will not prevent her final destruction.

Providence seems to call upon me to enter into the field of controversy, and nothing shall prevent me from telling the truth, whether flattery or bribery, whether persecution or death. May my voice meet with the approbation of the American people, and all true and loyal citizens of the great Republic, (natives and foreigners), who embrace Protestantism, and also open the eyes of those who live till this day, in the church of my fathers, in the Roman Catholic Church.

Now, in calling your attention to the fact, that America is in great danger of being catholicized, let us clearly understand, what we are about to discuss. Exactness in stating truth according to the measure of our intelligence, is an indispensable condition of justice, and of a preeminence to be heard. The term : " catholicized," implies the whole conception of the



danger. It means, there is great danger, that America will become a catholic country : in religious, philosophical, moral, fanatical, educational, social, political, monarchical, and many other respects, which a free people of a "Republican Government would not readily accept. However, I do not propose to dwell separately upon the various dangers that may arise to this country, from Romanism, but I intend to investigate from what sources they come. According to my opinion, the reasons on this topic are either of a general or particular, external or internal character ; they pertain either to the nature of Romanism, or to the peculiarity of Americanism, each of which may be submitted again to sub-divisions. There is a great danger to America from Roman Catholicism, first : from its *historical* ; second, from its *dogmatical* ; third, from its *superstitious* and *vicious* standpoint.

This is the one hundreth anniversary of the birthday of our nation, or of the prosperous American Republic. Citizens of the American Independence, to-day we exclaim from the utmost boundaries of the South, to the distant North, and from the shores of the East, to the plains of the unbounded West: "The Union forever !" Washington has expired, and those men, who signed a hundred years ago, the Declaration of Independence, are no more ; but their grateful children and grandchildren, at the centennial celebration, in Philadelphia, and in all the cities and villages of the world-renowned Republic of the United States, exclaim, sing and play, with a unanimous voice : "*Vivat Unitas, Libertas et Fraternitas, inter Cives Rei-*

*Publicae Americanae!*" "May Unity, Liberty, and Fraternity live among the citizens of the American Republic!"

But, how will it be in a hundred years hence; will the Union still exist in 1976? I wish to God, it would; but I do not venture to assure you that it will. I see one obstacle in her way; one foe, and a very powerful one, too. It is not only a political, but also a religious foe. Is it Buddhism? No. All the Buddhists in the world would not be able to conquer one foot of her soil, or one iota of liberty from a "*Free, United American People!*" Nor even if the whole Pacific Coast should be overflowed with Chinamen. Is it Mohammedanism, with its three hundred millions of worshippers? No; for the fanatical power of the Koran is faint, and will never resume its former splendor and threatening conquest! Is it the Russian church, with her seventy millions of Greek Catholics? Neither she! Russia, though a mighty and despotic power, does not meddle with the educational and religious affairs of independent nations. Is it Protestantism, the ruling religion in this country? By no means! for Protestantism will defend and support our Republican government in the new country, as it has faithfully done in the past, and will stand by it, even if all religions and nations should revolt against it.

What church, then, upon earth, is hostile to American liberty? I am sorry to be compelled to answer; it is the church in which I was born, at whose font I was baptised, and on whose bosom I was nourished and educated, and for which I labored till my thirty-sixth

year of age, and even six of them in the holy priesthood. It is the Roman Catholic Church. A body of two hundred millions throughout the world, (as catholic statistics have it). She is a strong opponent, a dangerous enemy, a secretly undermining power to Republicanism. Not her laity, not even her secular ministry, but it is the monastic Jesuitism, its power, its government, and its intriguing proclamation of "Papal Infallibility." The "Jesuistic Order" was established by a Spanish prince, Loyola, about four hundred years ago, and has spread over all Europe and America, and during the last century controlled, in a secret manner, the civil and religious affairs in the domain of the Roman Catholic Church. The nature and tendency of this Order is said to have been from its very beginning: "artifice," "deceit," "hypocrisy," "learning" and "experience" in deceptive practices, to effect their purpose. They dictate secret plans, and meddle with governmental affairs, annoying nations and their rulers. The majority of the secular priesthood think that Jesuitism is a burden to the church, and will prove to be an obstacle in the way of its progress, submitting, reluctantly, to the government of such contrivers; but Pius the IX pronounces them the heroes of the church, in our present age, and subjects seculars and laymen, to the Jesuistic system of policy in all respects. Their convents are suspended in Continental Europe, and they seek refuge by hundreds and thousands in this land of liberty. Where the shepherds are, there the flocks will gather also; and where the flocks gather, there the public mind will

gradually become reconciled to their folds, and, no doubt, the American lamb will leap o'er the fence with ease, into the Roman fold at last, compelled by necessity. The numerical strength of the Roman Catholic Church in this country, is increasing very fast. It is said, that the first catholic priest arrived in 1634, and read his first mass, March 23, in the same year. During the first two centuries, the catholic population has been increasing very slowly. From the year 1800 it has increased gradually; from 1850, very rapidly, and especially since 1870.

Census of the Roman Catholic Church, of the United States, as gathered from their own accounts: Catholic Directories, Periodicals, etc., from 1850 to 1876.

## PROPERTY.

1850.	1860.	1870.	1876.
\$11,343,975,	\$38,566,324.	\$60,985,560.	\$96,786,653.

## MEMBERSHIP (ADULTS AND INFANTS).

1,763,545.	2,876,632.	4,986,781.	6,895,640.
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## CHURCH EDIFICES.

1,673.	3,125.	5,345.	8,105.
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## HIERARCHY—BISHOPS AND ARCHBISHOPS.

45.	53.	64.	71.
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## PRIESTS AND MONKS.

1,561.	3,211.	4,645.	6,841.
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It is said, that during the summer of 1875, from eight hundred to one thousand monks arrived, the most of whom belong to the Jesuistic order. In the Roman Catholic Church is just as much Caste, as in

any of the heathen religions, with the only difference, that they abandon, more or less, their caste-life in protestant countries, (just as circumstances demand it) until they have gained sufficient power, to live and deal among themselves. It is only a matter of policy or necessity, when catholics deal with protestants in this country. Besides, wherever they have the majority, be it in the city or country, there they will rule, in church and State, and woe to him who opposes them; revenge, persecution, death, will be his lot. Wherever catholics are in majority, there they endeavor to seize the reins of the government. "All other christian bodies," says the great English Statesman, Gladstone, "are content with freedom in their own religious domain. Orientals, Lutherans, Calvinists, Presbyterians, Episcopalians, Methodists, Baptists, one and all, in the present day, contentedly and thankfully accept the benefits of civil order; never pretend that the State is not his own master; make no religious claims to temporal possessions or advantages, and consequently never are in perilous collision with the State. "Nay more, even so, I believe it is with the mass of Roman Catholics individually. But not so with the leaders of their church, or with those who take pride in the following of leaders." "Indeed, this has been made matter of boast:"

"There is not another Church so called (than the Roman) nor any community professing to be a Church, which does not submit, or obey, or hold its peace, when civil governors of the world command." The

“Present Crisis of the Holy See,” by H. E. Manning, D. D., London, 1861: p. 75.

Every one, who has been trained in the Jesuistic Schools of Romanism, during its nineteenth century, is quite familiar with such a boast, on part of the Papal Church. For the Jesuits, in their Lectures and Historical Works, treating on the tendency of the church in civil affairs, and on the necessity of the “Temporal Power” of His Holiness, take special pains to show, that the Papal Government, at all times, has considered it as one of its most important duties, to protect the nations of the earth against the civil encroachment of despotic rulers, sneering at the plenary obedience of the protestant clergy, to their State authorities, and calling them freely, cowards, and submissive flatterers. Indeed, to govern is one of the characteristics of popery, and to control the States of the christian nations is the mission of the Jesuistic Order in Europe and America. It is in the Power and Nature of the Primacy of the Roman Pontiff, that, wherever the Roman Church is established, there it cannot remain long without annoying the State. I give you an extract here, that you may be able to judge for yourselves :

*“Porro ex suprema illa Romani Pontificis potestate gubernandi universam Ecclesiam jus eadem esse consequitur, in hujus sui muneris exercitio libere communicandi cum pastoribus et gregibus totius Ecclesiae, ut iidem ab ipso in via salutis doceri ac regi possint. Quare damnamus ac reprobamus illorum sententias, qui hanc supremi capitis cum pastoribus et gregibus communicationem licite*

*impediri posse dicunt, aut eandem collunt saculari potestati obnoxiam, ita ut contendant quae ab Apostolica Sede vel ejus auctoritate ad regimen Ecclesiae constituntur, vim ac valorem non habere, nisi potestatis saecularis placito confirmentur.*

*“Datum Romae, in publica Sessione in Vaticana Basilica solemniter celebrata, anno Incarnationis Dominicae millesimo, octingentesimo septuagesimo, die decima octava Julii. Pontificatus Nostri anno vigesimo quinto.”*

“Further, from this supreme power of the Roman Pontiff of governing the universal Church, it follows, that he has the right of free communication with the pastors of the whole church, and with their flocks, that these may be taught and ruled by him in the way of salvation. Wherefore, we condemn and reject the opinions of those who say that the communication between this supreme head and the pastors and their flocks, can lawfully be obstructed, or who make the same subject to a secular power, so as to contend that whatever is done by the Apostolic See, or by its authority, for the government of the church, can not have force or value, unless it be confirmed by the assent of the secular power.

“Given at Rome, in public session, solemnly held in the Vatican Basilica, in the year of our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the twenty-fifth year of our Pontificate.”

By a practice for more than fifty years, Jesuitism is exceedingly well versed to lay snares and traps for civil authorities, and for this very fact, the suspension



of Jesuistic Convents, and even the banishment of their inmates, became an urgent demand in European countries. We can not forbear to acknowledge that popery had skillful counsellors in contrivance, but unsuccessful in carrying out their secret plans. And where is that protestant citizen in the United States of North America, who would be willing to trust in a society of men, that lay at the feet of the Pope, the following oath:—

“I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael, the Archangel, the blessed St. John the Baptist, the holy apostles, St. Peter and St. Paul, and all the Saints and sacred host of heaven, and to you my ghostly father to declare from my heart, without mental reservation, that his Holiness, Pope——, is Christ’s Vicar General, and is the true and only Head of the Catholic or universal church upon earth; and that by the virtue of the keys of binding and loosing, given to his Holiness, by my Saviour, Jesus Christ, he had power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed: therefore, to the utmost of my power, I shall, and will defend this doctrine and his Holiness’ rights and customs, against all usurpers of the heretical authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to any

heretical king, prince, or State, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, that will not forsake the same. I do further declare, that I will help, assist, and advise, all or any of his Holiness' agents, in any place wherever I may be: in England, Scotland, and Ireland, or in any other territory or kingdom, in which I shall reside, and do my utmost to extirpate the heretical doctrine of Protestants, and to destroy all their pretended powers, kingly or otherwise. I do further promise and declare, that, notwithstanding I am dispensed with, to assume any religion heretical, for the propagating of the mother Church's interest, to keep secret and private all her agent's counsels, from time to time, as they entrust me, and not to disclose, directly or indirectly, by word, writing, or circumstance, whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent. All which I, A. B., do swear by the blessed Trinity and blessed Sacrament which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent, this—— day of———, Ann. Dom. &c."

How can protestants trust in a Grand Highpriest, who requires of his clergy such an oath? How can they put their reliance in those, who promise faithfully, that they will keep it inviolably? If American protestants, who are very peaceably disposed, and inclined to practice christian tolerance to other denominations, would trust readily in popery and its leaders, what would be the result of it? They would be soon entangled in a net of a thousand papal snares, extended to them by Jesuistic spies, under the pretence of religious integrity and true friendship. Protestants, I must insist upon your reading, first the history of bloody wars, cruel inquisitions, fanatical persecutions, and facts undeniable during all ages, which originated from the instigation of papal intolerance. The history of the past; the history of modern times, and even historical realities of our present days, revolt against papal trustworthiness. We propose to give some instances of pernicious influence, exercised by popish priests, over the minds of their deluded followers, as to that influence, principally, is to be attributed the sanguinary and ferocious persecutions carried on by Papists against Protestants, and again in our days especially against those, who thought it best to abandon the catholic community. Although these ferocious persecutions are principally a work of dark ages, however, in selecting these instances, we need not confine ourselves to the ancient times. The character of the Romish clergy is, and always has been, the same; proud, insolent, overbearing, where they have gained the power; hypocritical, insidious and cunning, where

they have it yet to gain. So they afford an object of well-founded jealousy to every government and nation, their influence being alike inimical to the people and the civil authority. For it is a fact, that while they hold the former in ignorance and slavery, they allow the latter only to retain the appearance of the former, and are ready to strip it, even of that, the very moment, in which a public ruler should dare to dispute their commands. Of this, my assertion, the following historical facts afford ample proof.

My readers, I suppose, are familiar with the excommunication of Henry IV, Emperor of Germany in the eleventh century. When Pope Gregory VII excommunicated him and caused a rebellion in the empire against him, bigotry had so far extinguished reason and natural affection in the empress Agnes, his mother, and his nearest relations, that they joined the party of the haughty pontiff, to deprive her son, a just ruler, of his throne; and for this purpose they contributed money, levied troops, and, alas, accomplished their design. Through the influence of the Catholic priesthood, John Huss was burned at Constance, in direct violation of the Emperor's protection; and Luther would have met the same fate at Worms, had it not been for the firmness of Charles V, who protected him. At the instance of the clergy, Louis XIV was induced to banish the Protestants from France, which materially injured the kingdom.

Strong men and feeble women have been used by the Romish clergy, to accomplish the intolerant designs of Popery. It is a fact, that Queen Mary gave her

subjects the strongest assurances, that she would permit them to pursue any such religion as their conscience should dictate: and yet, when firmly established on her throne, she permitted the burning of the protestant subjects in her domain, instigated, no doubt, by Romish spies.

James II gave the most solemn assurances, that he would maintain the established government in church and state, and yet, under the advice and influence of the Jesuits, in direct violation of his oath, which he had publicly sworn on his accession to the throne, he immediately began to pursue arbitrary measures, and to subvert the Protestant religion. The people of England, at an early period, were so convinced of the great and dangerous influence of Jesuits and priests, on the moral and political principles of their sovereigns, that the privy-council, in the reign of Richard II, ordered his confessor, in the King's presence, not to enter the court but on the four grand festivals. \*  
Wherever popery gained power, there the catholic monarchs, I find, were led by their spiritual advisers to violate their oath and honor, which they had sworn in favor of religious tolerance. Protestants, of the American Republic, awake! dispatch all religious indifference from your borders, to prevent a catholic majority in your country, and at your ballot-box; if you fail, you will be a deluded people. When the emperor and the Roman Catholic princes of Germany, concluded the peace of Westphalia, in the year 1648, with the Protestant princes, after a bloody war of thirty years, they mutually bound each other to its

observance, by a solemn oath, the Roman Papal Infalibility published a bull, declaring it to be null and void, *as no oath could bind any of his members to heretics!*

In a Decree of Gregory II, we read the following words: "Those who are bound by any compact, (*however strongly confirmed,*) to persons manifestly fallen in heresy, shall know, they are absolved from the duty of fidelity and homage, and all obedience!"

Again the pope nullifies the treaty of Utrecht, in which it was agreed between the emperor, and Louis XIV, of France, that the Protestants of Germany should enjoy the same privileges, which had been granted to them by the treaty of Westphalia; writing to the monarch an epistle, in which he declared the treaty to be null and void, though it had been ratified and secured by an oath. This epistle is found among the manuscripts of Clement XI, vol. II: p. 189. Again, in 1641, Cardinal Pamfilio, by the Holy Father's Orders, wrote to Rinuncini, his nuncio in Ireland, that the "Holy See never would, by any positive act, approve the civil allegiance, which Catholics pay to an heretical prince."

We might easily multiply these examples, but we refrain from a task, both tedious and unnecessary, for in the course of this volume our readers meet an Exhibition, which, though briefly, yet fully explains the character of Popery. "Who has ears to hear, let him hear." That eloquent Spanish orator, Castelar, declared recently, in the presence of the Roman prelates, in the Spanish Cortes: "There is not a single progressive principle, which has not been cursed by the

Catholic church. Not a constitution has been born, not a single progress made, not a solitary reform effected, which has not been nurtured under the terrible anathemas of the Church."

"The Rome of the Middle Ages," says the English Lord, Gladstone, "claimed universal monarchy. The modern Church of Rome has abandoned nothing, retracted nothing. Is that all? Far from it. By condemning, (as will be seen), those, who like Bishop Doyle, in 1826, charge the mediæval Popes with aggression, she unconditionally, even if covertly maintains, what the mediæval Popes maintained. But even this is not the worst. The worst, by far, is, that whereas, in the national Churches and communities of the Middle Ages, there was a brisk, vigorous and constant opposition to these outrageous claims—an opposition, which stoutly asserted its own orthodoxy, which always caused itself to be respected, and which even sometimes gained the upper hand, now, in this nineteenth century of ours, and while it is growing old, this same opposition has been put out of court, and judicially extinguished within the Papal Church, by the recent decrees of the Vatican. And it is impossible for persons accepting those decrees justly to complain, when such documents are subjected in good faith to a strict examination, as respects their compatibility with civil right and the obedience of subjects."

It has always been my principle, (and justice requires it of every man), to give to every one his own. "*Suum Cuique.*" Since I have been a citizen of America, I have kept a watchful eye on the contest



between Church and State, which is carried on in European countries, and particularly in the German empire, my native home. I kept for years French, Italian, and German newspapers, almost solely for the purpose of observing ecclesiastical and political movements in these States. I must confess, although I admire and love that great German Statesman, yet, at first, I could not agree with the execution of his religious plans in all instances, and this for two reasons; fearing, that his boldness would unavoidably bring a great difficulty upon the new Empire, and judging, that on one hand he was too severe, and on the other, unjust to ancient ecclesiastical catholic rights in Germany. As in regard to the difficulties, that will arise from this change, which the Roman Church undergoes, in relation to the State in Continental Europe, I am fully convinced, that it cannot be brought to pass without final serious consequences, and individually I am looking for nothing else but a bloody battle-field in the whole of Europe; for the Universal History of the past is my guide in this matter; but as in regard to the injustice, I came, after a careful study, to the logical conclusion, that the wise and circumspect Bismark, of the German Imperial Government, is not committing illegal acts to the clergy, but proposing to protect the State against Jesuistic policy and fatal arrogance. I refer you to the language of the intrepid Garibaldi, to which he gives utterance in respect to the Prussian Bismark: "This is the great and illustrious man, to whom the world is indebted for those noble moral battles, which more than the material ones will hurl to

dust, the sacerdotal hydra of falsehood." Whom has Garibaldi in view? He calls the Jesuits and the entire catholic priesthood the sacerdotal hydra of falsehood. Garibaldi is still a professor of catholic religion; he lives in Italy; in the country of Papal Jesuitism; knows all about the circumstances, and his words, therefore, must be to all unprejudiced minds, of a high value. The signification of "Sacerdotal Hydra," which Garibaldi employs to brand the Roman priesthood, may, at first view, appear to be a hyperbole (an expression of exaggeration), and yet I am more and more satisfied, that it is a fair representation of the truth. Hydra is said to be a monstrous serpent in the lake of Lerna, in Peloponnesius, which is represented as having many heads, one of which, being cut off, was immediately succeeded by the growth of another, unless the wound was cauterized. Mythology tell us, that this water monster, though just as slippery as an eel, was slain by the ancient Hero, Hercules. Now-a-days, "Hydra," signifies a multifarious evil, an evil of many sources of action. There is not a greater evil to a free country, than the growth of Jesuitism and Romanism, and I assure you, that it will require a Herculean power, to keep this double monster from harmful deeds in the American Republic. The enemy, protestant citizens of the United States, is before you. Papal infallibility, in all its perfections, Jesuitism, with its religious ardor and zeal, its scientifically and skillfully arranged Government, in school and church, and State, extends already its seizing power upon the reins of our Republican Institutions, and endeavors to

fortify its dominion in your midst. And with the establishment of a Jesuistic Catholic Government in this country, the Republic soon will decay, die, be carried to the grave, and on its resting-place will be erected an iron monument of European monarchical government.

Catholicism is evidently declining in Europe, but just as it declines there, so it will increase here, proportionally. Who will deny it?

Cast your eyes at Europe, turn over the pages of the volumes of Catholic history for twelve hundred years and more, and you may convince yourself at once, that I do not need any other witness, because "History" repeats its story in new countries and nations in the same form, perhaps in a little more cultivated and modern manner.

No doubt, the Catholic Religion is declining in the old country, and has been since the Reformation, and will decline, until it will be extinguished on the European continent. History shows, how this Religion wandered from the cradle of its infancy, which stands in Palestine, through Asia Minor, Arabia, Turkey and Russia. Arabia and Turkey, with their millions of inhabitants, embraced, more than a thousand years ago, Mohammedanism, and adhere until this day to the Moslem. Russia, with her sixty millions of Greek catholics, separated from the Roman Church nine hundred years ago. Sweden and Scotland, Denmark and England, Holland, and two-thirds of Germany, became gradually evangelized after the successful Reformation, which took place in our German fatherland, from 1515 to 1582, and these countries count

after only three hundred years, a protestant membership of seventy millions. It has taken Rome eighteen hundred years to secure a membership of two hundred millions of Roman Catholics throughout the world; and to lose from five to six hundred millions of Trinitarians, Anti-trinitarians, Trians, Monophysites, Waldensians, Albigensians, Armenians, Syrians, Nestorians, Greeks, Protestants, Heretics, and Schismatics, in the same time, how long will it take her, according to all probability, to lose the remainder of eight hundred millions in Asia and Europe. And when protestantism secured eighty millions in three and a half centuries, under all possible disadvantages, persecutions and inquisitions, how soon will they be able to double that number in European countries, under present advantages, protections, and sectarian united efforts? I leave it to the honest judgment of my intelligent readers. Protestants, you see, I deal in arithmetical numbers, for the purpose of securing a mathematical result. The problem is easily to be solved.

Austria and Italy, France and Spain, the fortifications of Romanism until this day, even lose rapidly, its power. And the day will come, that catholicism will have accomplished its mission in European countries. "It is a historical fact, and the history of the world shall be our common judge." I recollect very well these words, which Wiens, a renowned Historian, in Germany, uttered in our class-room twenty-five years ago; "In Moscow's flames, catholic Europe, no doubt, will find its grave! If Napoleon, the Great,

could have succeeded in overthrowing the Russian empire, these two strong religious powers, the Greek and Roman Churches, would have united again in '*One Catholic Creed*,' and Protestantism would have been compelled to succumb. But now, continued the great historical prophet, the day will come, and may come soon, that the Catholic Church will be banished from continental Europe, and either seek her refuge in the catacombs of Egypt, or erect her glory in the midst of the fertile plains of the Western Continent, discovered by Columbus, of catholic Spain." Catholics claim America, because a catholic discovered it. However, very few of our catholic friends admit the decline of their church in Europe, but we as protestants see it. They say, the church is at present persecuted, and her solemn rights are trampled under feet of the Protestants. the time of her redemption will come; she will flourish again and is destined to devour protestantism in the end. Catholics firmly believe, that they will become again masters of the situation. It is evident to me, that popery loses ground in Europe every day, but protestantism gains territory fast, and in a short time, the catholic church will not be able to recover from the losses, which she has to sustain in her old domain. I am sure, you must watch there the opportunity of regaining your lost game, otherwise the protestants, cunning foxes, (as they are in science and progress) will jump all over European countries, and the sportsmen of inquisitions becoming every day less, may lose them out of their sight. Besides your own members, since the proclamation of papal infallibility,

bring confusion into your faltering ranks. But we understand, that our Roman Catholic friends ridicule the movement of Doellinger, the great German, and of pater Hyacinth, the illustrious Frenchman, or the old catholic party, calling it a handful of fools.

In the early part of 1870, I received two letters from former catholic friends, who are priests, inviting me to return to the Roman Catholic Church, and saying: "that the old catholic party is a handful of fools, nothing else; and protestantism an affrontive enemy of the old Roman Catholic Church, and expressing sincerely their regrets, that I am serving in the ranks of sworn foes. Rome sneered at that handful of Lutherans, three hundred years ago, but that handful of heretics ridiculed in the beginning, grew to a mighty and organized body of eighty millions in a short period of three centuries. And protestantism, according to all probabilities, will number a hundred and forty millions, in fifty years hence. 'A handful of good seed, sown into cultivated ground, may soon yield a whole bushel. And on the other hand, a bushel of good wheat, carried in an old bag containing apertures, will soon lose its contents in small quantities.'" Such may be properly applied to the church of Rome. She has fulfilled her mission in the old country. But catholics flatter themselves, that they will be able to recover the losses, which they suffered in Europe since Luther, even by the edge of the sword. Ah, vain hopes! You forgot, that Austrian bravery was put to flight and shame in 1866, on the summits of the Bohemian mountains, by the military skill of Prussian

arms. Again, the cannons of protestant Prussia roared, and catholic France succumbed; Sedan surrendered, and the imperial crown of the mighty Napoleon crumbled into dust. I am of the opinion, that catholic bravery is no longer of that mediæval type, and venture to say, that just as the religion of a people is declining, so its bravery also is bound to decline in the same measure. As Protestantism, in European countries, excels catholicism in science, art, literature, and poetry, so it surpasses in executive abilities, military tactics and heroic deeds in the same manner. The time has arrived, that the Roman Catholic Church seeks for protection in the New World. And, as her power is gradually decreasing in the Old World, so it will increase in America, according to all the probabilities and criterions of universal history. I repeat this sentence purposely and emphatically. Rome is evidently marching to America.

The first historical period of the American people has been drawing to a close since our last war; since the discovery of this country, the trees of the forest have fallen before the strokes of the sharp steel; the industrious foreigner is reaping the fruits of his cultivated plans, and the rich merchant inhabits flourishing cities and villages. Now the second era is at hand, the classical period, or that of science and art, learning and literature, and with it the age of political and religious strifes. Other nations have completed a large portion of their missions assigned to them by Providence, but America is comparatively a new country; it just commences to live; it just begins to



run its course of achievement. It is the land of the destinies of nations, the rendezvous of all races, the institution of all languages, and the temple of all religions. America is still in a new and unsettled condition, and great things will come to pass upon American soil in this new era. Americans! fix your aim high in the literary sky! Here is the land, where the civil rights of nations will battle; the land where monarchical principles will wrestle with republican liberty; here is the soil, where Catholicism and Protestantism will struggle in deadly blows; the country, where christian fidelity will contest with modern infidelity, and where denominational christianity will agree at last, and unite inseparably in religious fraternity. America, unless signs and forerunners of the age deceive us, has arrived at the eve of the greatest events in her National History. We observe, by a close examination, in studying the history of the world, that each century is divided into two periods; into that of peace and war, each embracing a length of time from forty to fifty years. We find that the nations of the world, particularly throughout the christian era, enjoyed half a century of an universal peace, and were engaged in warfare, one with another, for about the same length of time. We observe, also, that great political evolutions have been followed by the most important religious emotions, or the reverse of it. Since 1848, the nations of Europe have been engaged in bloody wars; (in Italy, Austria, France, Germany and Spain), and in the last ten years they are fighting on the religious battle-field, or rather preparing the intro-

ductory for it. In America, the anti-slavery war, the greatest event in our American History, has ended, and our country, we cannot forbear to predict, is drawing nearer to a great religious war. If any one can point me out a single spot or nation, on the wide globe, where Romanism has established itself without final bloodshed, I should be inclined to withdraw my assertion, for I abhor war, and its sorrowful consequences; but since all historical consultation on this subject will be in vain, I must insist upon the citizens of this grand Republic, that they prepare for such an event. Yet, we hope and pray, that arguments and convictions may finally settle the controversies and differences between catholicism and protestantism, in a peaceable manner. However, we are prepared to show, that since the battles, which were fought by Washington, the father of American Independence, against British intruders, there was never a stronger demand, upon the people of the American Republic, than now, to guard their interests by a vigilance that cannot be lulled to sleep. When facts, undeniable reveal our foes, it is not safe to neglect these facts. It is of the utmost importance for the American people to watch. Let us read and hear without wearying the revelations concerning Roman Catholicism, which are now manifesting themselves in Europe and America, and resist its mysterious march from the Atlantic to the Pacific. Read the newspapers of our age, and day by day you will find in their columns, that ten, twenty, fifty, and even a hundred of some religious order arrived at New-York, Baltimore, or New Orleans, and

intend to domicile at Quincy, St. Louis, Chicago, or Cincinnati. Monks and nuns, school-brothers, and sisters of charity, Dominicans and Jesuits are driven from their convents, in Germany and Italy, and migrate in flocks and herds to our land of liberty. They are scattering all over the country, erecting their convents and schools, building their temples and high cathedrals, planting their congregations and communities, and I tell you, candidly, protestant citizens of the United States, there is great danger, that your country will be catholicized

## CHAPTER XIV.

THE FRUITFUL SEED OF ROMANISM IS SOWN,

*And they are still sowing and importing, every day, more and more, and you will see that seed yielding a proper crop in due season.—Almost twenty years ago Catholic, and even Protestant Historians in Europe predicted, that America will be a Catholic country one day, and learned priests and Bishops are of the same opinion.*

JOHN GEO. MILLER, Bishop of Minster, Westphalia, invited some ten students to his residence. It was in the year 1859. I was among them. He addressed us in this language:

“*My dear Sirs:* You have completed your course of study. You all are physically well developed, but Germany can spare you, for all professions are filled here with men of learning. Go to America, the land of religious ignorance and protestant infidelity; it needs your services in the holy priesthood. Go to that wide field of our catholic mission work, and if your parents should attempt to change your decision, which you have taken for Christ, and his holy religion upon earth, tell them, what Peter, “the Hermit,” of Armiens, the enthusiastic leader of the crusades said: “The Lord wills it;” “The Lord wills it!” My young friends, determine now; God is calling upon you! Go and save precious souls from ruin, and pre-

pare them for immortal life. America will be ours, but we need laborers; we need missionaries in that country. You know, that Archbishop Purcell, of Cincinnati, on his way from Rome, to America, passed through our borders last year, and he besought us to send him young priests; and that, also, Bishop Tucker, of Alton, Illinois, called on us six weeks ago, and assured us, that entire America would be ours in less than one hundred years hence: 'Infidelity would cease, catholic fidelity reign, but send us laborers in our vineyards; now is the accepted time!' Such were the words of the Bishop. 'And how is it in England? Princes and English Lords leave their State Church to return to the bosom of their fathers, to live and die in the holy Catholic Church, which alone can save men from eternal perdition.'

Americans, do you understand this language of Catholic bishops, eighteen years ago? Their language, I think, was plain enough at that time, and to-day it is still plainer. Catholic journals, in Europe, use this language: "We must make haste, the moments are precious. America soon will become the centre of civilization, and shall we suffer, that error there establisheth its empire? If the Protestants are before us, it will be difficult to destroy their influence. And for this reason America will be overwhelmed with Catholic missionaries. I am under the impression, that hundreds and thousands of them are residing in our convents, without having yet appeared on the records of active laborers, and this is an act of prudence and Jesuistic policy."

The object of the Roman Catholic leaders is to gain a balance of political power, and establish Romanism by law. Brownson, a convert, to the Roman Catholic faith, in this country, and with whose literary character we are acquainted, admits the fact and states, that it is their purpose to possess this country, saying: "Heretofore, we have taken our politics from one or another of the parties, which divide the country, and have suffered the enemies of our religion to impose their political doctrines upon us; but it is time for us to teach the country itself, those moral and political doctrines, which flow from the teachings of our own church. We are at home here, wherever we may have been born; this is our country, as it is to become thoroughly Catholic; we have a deeper interest in public affairs, than any other of our citizens. The sects are only for days, the church forever." (Brownson's Review). Mr. Brownson, the champion of Romanism, says, in another place, as follows: "But would you have this country under the authority of the Pope? Why not? But the Pope would take away our free institutions! But, how do you know that? From what do you infer it? After all, do you not commit a slight blunder? Are your free institutions infallible? Are they founded on divine right? This you deny. Is not the proper question for you to discuss, then, not whether the Papacy be or be not compatible with republican government, but whether it be or be not founded in divine right? If the Papacy be founded in divine right, then your institutions should be made to harmonize with it, not it with your

institutions. The real question then, is, not the compatibility or incompatibility of the Catholic Church, with democratic institutions, but, is the Catholic Church, the Church of God? Settle this question first. But, in point of fact, democracy is a mischievous dream, wherever the Catholic Church does not predominate, to inspire the people with reverence, and to teach and accustom them to obedience, to authority. The first lesson for all to learn, the last that should be forgotten, is to obey. You can have no government, where there is no obedience; and obedience to law, as it is called, will not long be enforced, where the fallibility of law is clearly seen and freely admitted. But is it the intention of the Pope to possess this country? Undoubtedly. In this intention, he is aided by the Jesuits and all the Catholic prelates and priests, undoubtedly, if they are faithful to their religion.

“That the policy of the Church is dreaded and opposed, and must be dreaded and opposed by all Protestants, infidels, demagogues, tyrants, and oppressors, is also unquestionably true. Save, then, in the discharge of our civil duties, and in the ordinary business of life, there is, and can be, no harmony between Catholics and Protestants.”

And this is what Judge Haliburton, a Roman Catholic, in a pamphlet asserts, saying: “All America will be a Catholic country, The Roman Catholic Church bids fair to rise to importance in America. They gain constantly and very rapidly. They gain more by emigration, more by natural increase, in proportion to their numbers, more by inter-marriages,



adoptions and conversions, than Protestants. With their exclusive views of salvation and peculiar tenets, as soon as they have the majority, this becomes a catholic country, with a catholic government, with a Catholic religion established by law."

The Duke of Richmond is reported to have said, in a speech at Montreal: "That the Government of the United States, ought not to stand, and it will not stand. But it will be destroyed by subversion, and not by conquest. The plan is this: to send over the pauper population of Europe. They will go over with foreign views and feeling, and will form a heterogeneous mass, and in course of time, will be prepared to rise and subvert the Government.

"The Church of Rome has a design upon that country. Popery will be, in time, the established religion, and will aid in the destruction of that Republic. I have conversed with many of the sovereigns and princes of Europe, and they have unanimously expressed their opinion relative to the Government of the United States, and their determination to subvert it."

The great conflict has commenced, twenty-five years ago, and before we shall write the year 1900, it may have ended in blood. There is a certain stillness prevailing in the Roman Catholic Church, all over the world, but also a great *bitterness* against civil governments, and the language used in their periodicals and pulpits, that they are a persecuted people everywhere, will increase the *bitterness* and hatred of their members, till that religious conglomeration of electric

chaos bursts open in a general explosion. Oh, I wish to God, that my individual convictions, drawn from historical visions, would be mere illusions, indeed. I dread war, I abhor bloody religious strifes and fanatical persecutions. Ah, I hear, still, this horrible sound: "arise, ye citizens, come to arms!" I see, yet, wife and husband parting; children clinging to the knees of their dear fathers; I hear them yet, weeping and howling. I see yet the mother embracing her son, and the young warrior, who is about to part, kissing his beloved mother, and promising her, that he will trust in God, and fight for the restoration of the blessed union in his country. It is restored to the safety of the country, and to the great blessing of its people. Now:

May the sacred friendship tie, between South and  
North--universal love and peace prevail;  
Harmonies in Church and State ne'er fail.  
This we pray, we beg to grant, Oh, gracious Lord!

But suppose harmony between Rome and Washington should fail, as it is expected it will in the course of time. What then? Suppose Rome will subvert Washington, as it may; what then; what will become of American Liberty? Read, Americans, read! The following extracts, quoted from the catholic press itself, I wish and hope, may sufficiently enlighten your mind on this subject. Commence reading with Lafayette the great Benefactor of this country. It is said, that the noble Frenchman, on his return to America, uttered these words:

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“If ever the *Liberty* of the United States will be destroyed, it will be by Romish priests.”

Although the poet sings of that Hero :

*“Ce vicil ami que tant d’ivresse accueille,  
Par un heros, ce heros adopte,  
Benit jadis, a sa premiere feuille,  
L’arbre naissant, de notre liberte.  
Mais aujourd’hui, que l’arbre et son feuillage  
Bravent en paix la foudre et les hivers,  
Il vient, s’asseoir sous son fertile ombrage.”*

“This old friend, whom so great enthusiasm welcomes,  
This hero by a hero adopted,  
Formerly blessed in its first leaves,  
The rising tree of our liberty.  
But to-day, when the tree and its foliage,  
Affront in peace the thunders and the storms,  
He comes to rest under its fertile umbrage.”

Lafayette himself feared and predicted that this free Government might be destroyed by priestcraft. Lafayette was a liberal catholic, and not a monarchist; or he would not have drawn his sword for American liberty. There are probably three millions of Romish priest in the world, and among them, I judge you will find only about five thousand liberals. What are these few among so many? There are, indeed, few Hayacincths, Gavazzis, Doelinger’s, and Gerdeman’s, comparatively, to the large number of Catholic priests. Even in this free country, almost the entire Roman clergy are devotees of ultramontaniam. You are surprised? It is quite natural. The Roman Catholic Church has risen to her present power in the United

States, in the course of forty years, and is a new Society, full of vigor and life, so rapidly increasing in number, that it is beyond the conception of those, who do not examine into the real fact, and their ignorance of true circumstances in this matter, prohibits them from judging of the great dangers, by which our country is surrounded at this hour. From our own experience we know, how eagerly new societies pursue their courses in the beginning; how they endeavor to carry out every jot and tittle of their laws and by-laws; but then they relax, and their statutes must be modeled and remodeled, and even new ones must be introduced. So it is with the Roman Catholic Church, as a society, in its relation to the American Republic. The greatest danger of this ultramontane Society to the Republic, lies in the first impulse of its power, vigor and energy, and in this period of its primary establishment, it will either subvert Protestantism and Republicanism in the United States, or be compelled to submit to the dominion of Americanism. Our Republican Liberty, it is a fact, is in a dangerous position, and I will not conceal it from the public. Two enemies threaten and endanger our Republican Institutions, a *religious* and *political* foe. Secession is not completely conquered; it lurks only under a heap of ashes, and its sparks may cause a new fire, equal to the Chicago conflagration. Jesuistic Ultramontaniam in this country lurks, too, and may accept any opportunity, which will be offered for the accomplishment of its end. I venture to say, that it may abase itself thus far, as to join hands with the irreconcilable hatred

of a few disloyal States, (or rather leading charaters in those States) at their first invitation, and this hazard is either found in the desire of taking revenge or gaining the upperhand in Church and State affairs. It is manifest to me, that this new era will have its trials and struggles in the beginning, and Roman antagonism disquiet the beauty and comfort of the American Republic. Yet, I trust hopefully, that circumspection in our Legislative Halls, and patriotism in the hearts of the American people, may be able to prevent civil insurrections, the scourges of national prosperity, and that catholic fanatics may be unable to find a suitable junction for their religious ambition. In Brownson's Quarterly Review, for October, 1852, we read :

“All the rights the sects have, or can have, are derived from the State, and rest on expediency. As they have in their character of sects, hostility to true religion and rights under the law of nature, or the law of God, they are neither wronged nor deprived of liberty, if the State refuses to grant them any right at all.”

And again Brownson says: “Protestantism of every form, has not, and never can have, any right where Catholicity is triumphant.”

The Boston Pilot, one of the leading organs in the Catholic Church, says: “No good Government can exist without religion, and there is no religion without *Inquisition*, which is widely designed for the promotion of true faith.”

The New-York Tablet, as quoted in the “Christian World,” of July, 1867, has this view of religious lib-

erty: "The Catholic missionary has the right to freedom, because he goes clothed with the authority of God, and because he is sent by authority, that has from God the right to send him. To refuse to hear him, is to refuse to hear God, and to close a catholic church, is to shut up the house of God. The Catholic missionary is sent by the church, that has authority from God to send him; the Protestant missionary is sent by nobody, and can oblige nobody in the name of God and religion to hear him. Our Protestant friends should bear this in mind. They have, as protestants, no authority in religion, and count for nothing in the Church of God. They have, from God, no right of propagandism, and religious liberty is in no sense violated, when the national authority, whether Catholic or Pagan, closes their mouths and places of worship. This is in full accordance with the practice of Rome."

"The Shepherd of the Valley," published at St. Louis, said, Nov. 23, 1851: "The church is of necessity intolerant. Heresy she endures, when and where she must; but she hates it, and directs all her energies to its destruction. If catholics ever gain numerical majority, religious freedom in this country is at an end."

The "American and Foreign Christian Union," for March and September, 1852, and August, 1854, quoted from a catholic newspaper in England, the "Rambler," several sentiments of religious liberty. One of them may illustrate the catholic's standpoint on this subject in England: "No man has a right to choose his religion. Catholicism is the most intolerant of creeds.

It is intolerance itself, for it is truth itself. We might as rationally maintain, that a sane man has right to believe, that 2 and 2 do not make 4, as this theory of religious liberty. Its impiety is only equaled by its absurdity."

This language is plain, and ought to be sufficient to define the plans and purposes of Romanism in this country. The Roman Catholic Religion is the embodiment of ecclesiastical intolerance, but Protestantism is the reverse of it. It is the living embodiment of the great principles of civil and religious liberty, in conformity to the principles of justice and the word of God. Protestantism recognizes civil and religious liberty as among the dearest of man's inalienable rights, inwrought in the constitution of man by the Divine Creator. And it cannot be denied, that Protestantism and a free democratic republic are mutually independent of each other, and yet harmonize, and each contributes to the strength and prosperity of the other, and that Catholicism is the reverse of all this. For the Roman sect regards the Church as supreme, and the authorities of the State subordinate to the dictation of ecclesiastical rulers, who govern by divine right. But these two systems are internally and externally antagonistic, and therefore, a fearful and final conflict between them seems to be inevitable. Who denies it, contradicts Roman History itself! For many centuries, Rome has been the hot-bed of civil wars, persecutions, inquisitions, and bloodshed, to those who would not submit to her civil and ecclesiastical supremacy. The character of this Church is



dictatorial, and the tendency of her members is fanatical, and consequently dangerous.

“The Irish Journal” of New-York, emphatically says: “For every musket given to the State armory, let three be purchased forthwith. Let independent companies be formed, thrice as numerous as the disbanded corps—there are no arms acts here, yet,—and let every ‘foreigner’ be drilled and trained, and have his arms always ready. For you may be sure, that those, who begin by disarming you, mean to your mischief. Be careful not to truckle in the smallest particular to American prejudices. Yield not a single jot of your own; for you have as good a right to your prejudices as they. Do not, by any means, suffer Gardner’s Bible (the Protestant Bible) to be thrust down your throats.”

There is no reason or pretext for such treasonable language. Truly, it is an insult to American citizens and Protestants of all denominations. Catholics are in their lawful rights, they are protected as other citizens, and if they were not, there is a remedy without resorting to arms under the instigation of an alien clergy. But here is the great trouble and danger, too, with that sensitive and fanatic people, that, as soon as you oppose their religion in any way, they declare war or revenge against you; they call every word spoken, every act committed, every resolution passed, when it happens to strike against their religious systems, *persecution* of their church, ignore freedom of speech, instigate, either directly or indirectly, mobs, or even prepare for murderous engagements, and then,

when summoned, in protestant countries, before courts of Justice, dare to justify their cowardly acts by by stating, that they defended themselves against protestant aggressions upon catholic rights. Americans beware of Popery and Monkery!

Mexico suffered under Spanish rule, and was eminently a monastic State. Every other city was occupied with covents and churches, and some of the convents occupied, according to Abbe Domenech, historian of Maximilian's expedition, a large part of the city. Now look at the condition of the poor Mexicans: insurrections, revolutions, wars, murders, executions and anarchies, followed one another in quick succession. Since 1833, Mexico has been the scene of constant bloodshed. The great Island of Cuba has been like Spain itself, and Mexico, a country of religious intolerance, under the control of Papal Jesuitism. It is the intention of the Catholic Hierarchy, in this country, to increase the monasteries as fast as circumstances will allow it, and if possible, to do away with secular ministry all together in the end. This is what Bishop L.—— told me, in a confidential conversation, thirteen years ago, at the time when he had dismissed or suspended, in the course of two years some six secular priests from his Diocese, saying. "That thus far, one-third of the secular priesthood had proved to be an entire failure in this country, and the Church was therefore forced to erect monasteries, in order to prevent scandal." On my reply, "that I considered the monks, not any better than secular priests," he answered: "That anyhow, living in four high walls, and

being kept under the strict monastic rules of obedience, they would be easier governed and kept from the Society of the world, and the sight of the public."

In Canada, the Roman Catholic hierarchy has excommunicated legislators, who dared to vote in opposition to their demands; they informed the members of the Montreal Institute, that they would excommunicate them, if they did not exclude from their Library every volume objectionable to the priests, and from their reading-room, every anticritical newspaper; and when, in 1870, Guibord, a member of the faculty, died, the priests refused him burial, except in a lot set apart for suicides, heretics, and schismatics.

With the establishment of Romanism in this country, American criticism must be abolished, or editors and authors will fill our State and County prisons, and even new ones may be erected, in order to fetter the free press of our free institutions.

An American Protestant, who had been for some time travelling in Italy, wrote thus from Rome, August 13, 1850.

"A man, who intends to write the truth about Roman affairs, must hold himself ready to be sent out of the country. Could you pass a month here in Rome, where every family is mourning for a member in prison or exile, and witness the terrors of popery, backed up by French tyranny, and see how the priests lord it over the land, your heart would bleed for the poor Italians, and you would find all language too feeble to express your detestation of the baptized Pagans, which here crushes men's soul to the earth.

In 1853, the French "L'Univers Religieux," a Roman Catholic newspaper in Paris, said :

"France is a Catholic country ; the dissenters go for nothing. France ought to be governed according to the catholic rule ; the laws must be catholic."

The American and Foreign Christian Union reported, in 1857, as follows : " Since 1849, thirty-three persons have been imprisoned or exiled, and above one hundred others have been harassed by the police for little else than reading the Bible."

The Protestant Executive power of America, should always keep in sight, that every stroke which Romanism directly commits against the overthrow of Protestantism in this country, is indirectly committed against the Government itself. Therefore, our Protestant Government would act wisely, to extend its hand fraternally to Protestant religion, vowing, that " united they will stand, united they will fall ;" joined they will fight, joined they will conquer.

*" Concordia parvae res crescunt,  
Discordia maximae dilabuntur."*

*" By Concord small things grow,  
By Discord the greatest become low,"*

says Sallustius, the illustrious Roman historian. Rev. Wm. Clark, a protestant minister who had resorted to Italy since 1863, says in regard to the Bible:

" The vast weight of the Papal power bears down with its oppressing and deadening influence upon all this beautiful land. Not a Bible can be sold, not a voice could be heard, preaching Christ on any part of

the Italian soil. The punishment for such an offence was imprisonment or death. The few friends of the Redeemer, sometimes in caves, sometimes in woods, were accustomed with fear and trembling, to meet together and pray."

W. J. Stillman, Esq., late U. S. Consul at Rome, writes to the New-York Tribune, January 9, 1871:—

"I know, that spies were placed at the doors of the places of Protestant worship, to see if any Romans went in, and that one friend of mine, a surgeon in the French hospital, was arrested for having waited on his wife, (she was an English lady) and carried at night to the prison of the Holy Office (the Euphonic for persecution or inquisition), where he was menaced with severe punishment, if he not only did not abstain from courtesies to Protestantism, but compel his wife to leave the Anglican communion and enter the Roman; and he finally escaped from them by an appeal to French protection, as an employee.

"Another of my friends, Castelleni, the jeweler, was under so severe police surveillance, that for several years he had not dared to walk in the street with any of his friends, and when his father died, the body was taken possession of by the police at the door of the house, the coffin surrounded by a detachment of officials, carried to the church, and the next day buried, all tokens of respect to the deceased being forbidden, and all participation in the services by his friends. He and his sons were Liberals in opinion.

"The system of terrorism was such, that liberal Romans dared to meet only in public, and never per-

mitted a stranger to approach them in conversation. I never dared enter the house of a Roman friend, for fear of bringing on him a domiciliary visit. I can conceive no system of torture worse, than this terrible espionage under which every patriot Roman lay, fearful of his own breath; one scarcely daring to speak to another in tropes and innuendoes. They suffered the penalty of crime for the wish merely to be free. Had it not been for the system of counter espoinage, kept up by the Roman Committee on the Government, no Liberal could have lived in Rome. When suspected, they generally had warning by their own spies.

“The Roman Government, of my time, from 1861 to 1865, was the embodiment of the spirit of the Papacy of the *“Middle Ages.”* It had its rod over its subjects, as it always has been done. If they would make any progress outside its walls, it was strong enough to repress mercilessly all evidence of it within.”

Such is the characteristic history of Romanism in Europe for many centuries, until this day, and such will be the result of its education, intolerance, bigotry, hatred, to Protestant Christianity, of its fanatical instigations and secret conspiracies, wherever it is about to establish or has established its dominion. Since the Reformation, Catholic power has endeavored to restrain and conquer the Evangelical Church upon earth, by espionage, imprisonment, inquisition, persecution and torture, and with the progress of Romanism in this country, and its reestablishment in England, I am looking for nothing else. Rome's history of the past will repeat itself in all its principal parts. Americans, do

you not see the introduction of this history, even in your free country, where precautions have been taken in cities and villages to protect religious freedom in speech and publication? In spite of your strong police forces and faithful guards, catholic riots will occur; even now, where they are greatly in the minority. Protestant lecturers, on confessional and other Roman Catholic peculiarities, have frequently been interrupted, insulted, maltreated, stoned, yes, killed by Roman Catholics.

An Irish Catholic mob attacked and broke up a public meeting in Quebec, in 1853, while Gavazzi was lecturing on Romanism. Colporteurs, engaged in circulating Bibles, religious books and tracts, have often been lawlessly beaten by Roman Catholics.

Miss O'Gorman, who lectured in the Methodist Church in Madison, New Jersey, on the evenings of the 14th and 15th of November, 1869, on "Convent Life and the Romish Priesthood," was frequently interrupted and otherwise disturbed; the mob afterwards surrounded the house where she was, threw stones till midnight, used abusive language, and dispersed about two o'clock; but she was protected by a strong guard of citizens, constables, and students of the Drew Theological Seminary.

Professor White, of Jacksonville, Illinois, and myself, in October, 1866, were surrounded by a furious catholic mob, of about three thousand men and women, in Quincy, Illinois, threatening to kill us, and breaking the windows of the hall in which my friend had been lecturing on "Peter Den's and Bishop Ken-



ricks' Moral Theology," till nine o'clock in the evening, and there is no telling what these fanatics, who believe that it is an acceptable sacrifice to God, to take the life of heretics, might have done, if it had not have been for the courage of the protestant citizens of that city, through whose assistance we escaped, about one o'clock, by way of a rear door, from the demolished hall. Rev. White had been speaking for two hours at the top of his voice, to make the rebellious catholic audience understand that he was determined to protect freedom of speech, and ready to defend it, like a brave general, at any moment, even at the risk of his own life, for the welfare of his country. That is the right spirit; a spirit which every Protestant Missionary should possess for the promotion and success of evangelical christendom in the new world. Protestantism needs more heroes, more martyrs, more persecution and more bloodshed before it will be permanently established on the Western continent. In England and Germany, I think it is established forever; for these two countries have been freely saturated with the blood of protestant martyrs. France, Spain and Italy will yield to evangelization, for the walls and basements of old Catholic Churches there, are yet filled with the skulls and bones of Lutheran Evangelists slaughtered in the days of atrocious inquisitions. God is just, and assists the cause of the just; and if God is on our side, who will be against us? I am not mistaken; history is my guide. *Historia est Dux mortalium*. In the Romish Church we must distinguish three periods, viz:

- 1st. That of her integrity and martyrdom ;
- 2d. That of her stagnancy and corruption ;
- 3d. That of her fanaticism and inquisition.

In the epoch of her pure christianity, or during her first six centuries, God was with his church, and therefore she grew and prospered.

In the second era, God bore with the introductions of the corruptions into the Church of Rome, her wickedness and immortality, and called her frequently to repentance, but refusing his calls of mercy, he inspired that great Reformer to reform her, and denying also his authority, and fervent invitations of returning to the truth, the Lord abandoned her and erected his throne among the adorers of evangelical Bible truth. Since the Reformation, Rome is evidently in a declining condition in the Old World. Protestant friends, in persecution, imprisonment, destruction of missionary lives or holy Bibles, we should, therefore, not find anything to discourage us in our religious cause ; on the other hand, everything to encourage us to send our laborers and co-laborers all over the world, for the promotion of God's Kingdom upon earth, and the establishment of Bible religion everywhere. At the time of the Quincy riot, such an annoyance was quite a new thing to me, and I was ashamed of the miserable conduct of my former catholic friends, wondering, how it could be possible, and thinking, how their satanic cursing and swearing, their boisterous stoning and demolishing of property, their devilish threats and murderous cries, could add to the spreading out of

catholicity among the enlightened American people. I tell you, Roman Catholics, you use the weakest of all weapons; weapons, which will prove to be an obstacle in your course, and which may procure you a total failure, instead of a rapid succession in the New World, as your leaders anticipate. Remember, that knowledge is power, that controversy is stronger than persecution; that the pen is mightier than the sword, and that catholic riots are weaker than the progress of protestant science. Catholics boast that their Church is built on a rock, but since Luther and Evangelical Christianity, that rock has evidently changed into quicksand.

“Well, said Rev. Leonard Bacon, D.D., at the anniversary of the American and Foreign Christian Union, in 1853, that the Church of Rome is founded on a rock, indeed; not on that on which Christ founded his Church, but the rock, on which that church is founded, is the denial of religious liberty. Wherever you can get a mob of Irishmen to break up a Sunday school, assail the children in the streets, there is the infallible, the immutable Church of Rome, the application of physical force, as pertaining to religion. Until last fall, when I commenced lecturing on “Romanism,” I had not fully decided, whether all the religious riots, caused by Roman Catholics, in this country, were true or false, in their particulars; but since then, I learned, by personal experience, that according to my opinion they may be considered to be presented to the public without any exaggeration. Though it has been my aim, to present the errors and

superstitions of that church in an inoffensive language to Roman Catholics, who might probably attend my lectures, in order to win them over to the pure religion of Christ; thus far I have not been able to escape the violence of the ignorant classes. Most everywhere, where I had announced a lecture on "Romanism," a riot was predicted by the protestant population of the village, on my arrival, and secret precautions had to be taken for my protection, and even if there were not more than half a dozen catholic families living in the place. Generally, the impression was prevailing in the community, that catholics from the vicinity would attend for the purpose of interfering with the lecture. In many instances, the better class or quiet minded catholics seemed to have used their influence for persuading the protestants to stay away. In Grafton, Western Virginia, last fall, during my second lecture in the M. E. Church, pistols were fired off, and windows broken by violent hands, for the purpose of disturbing the audience and the lecturer. Next morning, when I offered the zealous minister of that congregation to pay him the damages done, he answered, surprisingly: "why, dear sir, those windows have been broken for God's sake, and we offer them as a sacrifice to Him: you call again, and if the catholics see fit to break them all, they may do so, it shows their wicked disposition, and they will not gain anything by such a villainous conduct in this country."

At Benwood, Western Virginia, where there is a large catholic population, the Trustees thought it best not to have the lecture delivered, fearing that the

catholics would demolish the church, and even endanger my life. I besought them to give me the privilege of using their pulpit, for delivering a lecture on "Romanism;" that I trusted fully in the Lord, and was not afraid of human violence; but the reply fell, granted, that I might escape the wrath of catholics; the protestants saw beforehand, that there would be no living with them afterwards, as they had insulted previously, again and again, their pastor on the street, though being a very nice man in the pulpit, and in society also. I felt very sorry, that my wish could not be fulfilled and told them, how much I was pleased with the courage of that brave protestant at Grafton, who arose during the disturbance in the audience, exclaiming: "Sir, go on with your lecture, we protect you all with our lives."

Last February, I was disturbed for two hours by a catholic mob at Palestine, Ohio, when fortunately, at last, the Lord poured on them a heavy shower of rain, so that they dispersed. From the depth of my soul I prayed unto Him, to pour down his heavenly dews of grace upon prejudiced catholics, that they might be converted to the light of the Gospel.

A Roman Catholic, the noted Father, Ignatius, of England, used to say to Rev. Dr. Cumming:—

"Sir, if the Church of Rome be not the Church of Christ, it is a master-piece of the Devil."

As liberal protestant christians, we do not wish to use so strong an expression, but desire to repeat, that it is a corrupt, superstitious, immoral, and intolerant institution, and dangerous to American Liberty.

For such reasons, then, we join all true American patriots in this solemn declaration :—

They shall not have, they shall not have, these free beautiful lands,

Against which they stretch their rebellious, treasonous hands !”

## CHAPTER XV.

### DANGER TO AMERICA FROM ROMAN CATHOLICISM.

*From its Dogmatical standpoint — Infallibility at length — Its danger to monarchical governments, and even to the American Republic — The danger is founded in the nature, relation and practice of infallibility and other dogmas — Infallibility proclaimed under thunder and lightning — Interpretation of Catholics, of Protestants — Falschood of infallibility — Four opinions — Moral character of the Pope's against infallibility — Immorality of Councils — They patronized materialism — The Holy Spirit will not dwell in fathers filled with impurity — Infallibility impossible — Catholic opposition to this dogma — Popery changed its position to civil Governments — Pronunciation of the casus belli, etc.*

THE Roman Catholic Church, though a Christian body, is a religion of falsehood and truth, a heterogeneous composition of pure christianity on one hand, and of blasphemous confusion on the other. Many of the doctrines of popery have been introduced in the course of time, and even several of them are of a very recent origin. They are not to be found in the Bible. They were not established at one and the same time, but at various periods, till at length they were all embodied in the creed of Pius the IV, in 1564. For a thousand years, the Church of Rome had been departing from the true faith, but it was not till the



Council of Trent, when the new era of confusion and Apostacy reached its climax, and not till the proclamation of Papal Infallibility in the Vatican, on the 18th day of July, 1870, when both disorder and departure from faith became complete. This dogma is a blasphemous falsehood in itself, a malicious weapon in the despair, of a bloodless controversy, and a dangerous game of hazard, not only to the monarchical constitutions in Europe, but also and particularly to the independent Union of the American people. It has also become clear in my mind, that the decrees of papal infallibility had the sole object of sanctioning a system practically called into life three hundred years ago; declaring Jesuitism to be identical with Christianity; Romanism with Catholicism, and Ultramontaniam with Christian policy, and giving to this whole system an immovable foundation, under the mask of divine revelation. The last ecumenical Council convened in the Vatican on the 8th day of December, 1869, and closed on the 18th day of July, 1870, when papal infallibility was pronounced. When the session opened, it was a dark and dismal day, with pouring rain, and when the session closed, it was still more dark and dismal, the rain poured down in torrents, thunders rolling and lightning flashing. Amid this lurid glare, the final vote was taken, and Pius stood up to make the result known, and proclaimed the decree, which he did in his pontifical robes, and with his golden mitre on his head; but such was the darkness, that he was obliged to read the formula by the light of the candle, which an attendant held. But higher than the

thunder out of doors was the loud and long continued roar of applause, which rose from the assembled prelates, who shouted: "*Viva Pio Nono,*" *Viva il Papa infallibile!*" This noticeable circumstance of thundering and lightning, darkness and rain, catholics interpret thus: "That God's wrath descended from heaven upon the damnable doctrines of Protestantism, (the cause of all divisions, inquisitions and bloody persecutions, since the Reformation), in the proclamation of Papal Infallibility, announcing, that the time had arrived, that protestants should be destroyed from the face of the earth; that God had borne with heretics as long as His mercy would permit him; that under thunder and lightning from the Sinaic Vatican, He ordered the Mosaic pontiff, of the New dispensation, to enforce His dictates in the promulgation of Roman Catholic Infallibility; that his people and their leaders should prepare for a Modern crusade; that the four papal powers in Europe were destined, by circumstances, to bear armed violence against Prussia and even Russia, and the entire Protestant North; that bloody religious struggles were to take place at the close of this century; that catholic and protestant nations would extirpate one another; but that the victory of the last decisive battle would be on side of popery; that a catholic soldier, sitting on a white horse, bearing a white flag, and perfectly exhausted with wounds, should pronounce the good tidings of peace on the Western plains of Prussia, exclaiming: "*Victoria, Victoria, Roma vicit!*" that the proclaimer then would

sink instantly to the ground lifeless, and the Millenium should commence at once.

The consequences of such a belief, or such a fanatic superstition, however you may call it, I fear will cause war and bloodshed among European nations sooner than many may expect. I am not superstitious, at least I try not to be, and yet I cannot forbear to give the reasons for my opinion and well grounded fears. First of all, this belief is profoundly rooted in the hearts of the Roman Catholic people and clergy in Europe and America, and is particularly the theme of conversation and plan of instruction among catholics in Germany since the first French Revolution, the masses do believe it firmly and prepare for this great religious event. In believing, they furnish the fuel for the great conflagration among ecclesiastical and civil, catholic and protestant nations of the earth; and priests, in their conversation with the laity, instigate a great evil that still might be prevented, if their desire would not be that it might come to pass. They think that catholicism is still strong enough to meet all eventualities, and therefore encourage, frequently, such thoughts, as the surest means of their last refuge in their declining position. "*Vox populi, vox Dei!*" and there is a great deal of truth in these four words. Great events in the history of humanity have always been preceded by indicating messages and their proclaiming forerunners. Let us think for a moment of our own last civil war, and of other recent occurrences, and we dare not deny this assertion: These indications for a religious civil struggle which will come to

pass, are so clear and impressive that they cannot escape the observation of prudent and close investigators. Previous and feverish agitations, both in the Old and New World, are so strong at present, that they must effect a Catholic and protestant collision, delayed it may, but avoided it cannot. Protestants interpret, however, the thunder and lightning, that prevailed on the summit of the seven hills, in the "Eternal City" during the proclamation of Papal Infallibility: "That God pronounced His great displeasure upon Roman bigots and blind fanatics, what calamities and torrents of blood might befall the Church of Rome," (if they would not cease) to mock Him and retire from the way of haughtiness and their numerous errors. Infallibility, like many other dogmas, has been introduced into the Catholic Church. It was not established as an article of faith till A. D., 1076. But the Papal Episcopate could not agree about the seat of infallibility. Some place it in the pope, others in the general council lawfully called, while others place it in the pope and a general council united; and still another opinion is, that it rests in the whole body of the church. Some assert, that the pope is infallible in matters of faith, while others contend, that he is only infallible in matters of fact. Thus Papists differed on this fundamental point of popery for centuries, but now the question is settled, the pope is elevated to the dignity of an infallible God; his absolute sovereignty is proclaimed; the consciences of his subjects are bound; non-catholics are condemned, and the civil power of nations has become

absolutely secondary to an irrevocably primary Potency invested in the Roman Vicegerent and his successors. The Jesuits, the counsellors of the pope, in general would extend infallibility, both to questions of right and fact. These patrons of absurdity, in their celebrated thesis of Clermont, acknowledged an unerring judge of controversy in both these respects: "*Papam non minus infallibilem in materia facti, vel juris esse quam fuerit Jesus Christus.*" Caron 60, *Walch* pag. 11.

"The pope is not less infallible in matter of fact or of right, than Jesus Christ has been."

This judge, according to the Jesuistical adulation, is the pope, who, seeing with the eye of the church and enlightened with divine illumination, is as the son of God, who imparts the infallibility, which he possess. What a blasphemy! I tremble with fear to write it down. John, Boniface, Alexander, Benedict, monsters of iniquity, were, according to this statement, inspired by God, and infallible as Christ, the founder of the Christian Church. The moral character of the popes proclaims a loud negation against their infallibility. Forty of these hierarchs degenerated for one hundred and fifty years from the integrity of their ancestors, and were "*apostatical*" rather than "*apostolical.*" Historians call them justly, monsters, thieves, robbers, assassins, magicians, murderers, barbarians and perjurers. No less, than seventeen of God's vicars-general were guilty of perjury.

"*On ne voyait alors plus des Papes, mais des monstres,*" "*Baronius écrit qu'alors Rome était sans Pape :*"

“They beheld, at that time, no longer popes, but monsters.” Baronius writes: “that Rome then was without pope.”

John, the oriental vicar, declared perjury better than destruction of images. Indeed, John must have been an excellent moral philosopher, and christian divine, and a worthy member of an unerring council. When pope Innocent retired from the general council of Lyons, in which he had been presiding, Cardinal Hugo made a farewell speech for his holiness, and said: “We have effected a work of great utility and charity in this city. When we came to Lyons, we found three or four brothels in it, and we have left at our departure only one; but this extends, without interruption, from the eastern to the western gate of the city.” The clergy, who should be the patrons of purity, seem, on this occasion, when attending the infallible council, to have been the agents of demoralization, through the city in which they assembled. Baptiza, a member of the council in Constantinople, declares, “that the clergy were nearly all under the power of the devil, and mocked religion by external devotion and Pharisaean hypocrisy. The prelacy, incited only by malice, pride, ignorance, lasciviousness, avarice, pomp, simony, and dissimulation, had exterminated catholicism and extinguished piety.” According to Dachery’s account, more than seven hundred public women attended the sacred council. Others speak about a number of female attendants of fifteen hundred, and call them vagrant prostitutes. This was a fair supply for the thousand infallible fathers who constituted the Con-

stantine assembly: Their company, no doubt, contributed to the entertainment of the learned divines, and introduced a great variety into their amusements. The councils of Nicea, Vienna, and the Lateran, patronized the degrading doctrine of *materialism*. The angels of heaven and the souls of men, if the Nicæan doctors are to be credited, possess bodies, though of a refined, thin, subtile, and attenuated description. The souls and angels, the learned metaphysicians admitted, were composed of a substance, less gross, indeed, than the human flesh and nerve, and less firm than the human bone or sinews; but nevertheless material, tangible and visible. The holy fathers of Vienna declared the soul not only of the same substance, but also essentially and in itself of the real and perfect form of the body. If this system is true, the rational and intellectual mind possesses a material and corporeal shape, having length, breadth, and thickness. This definition, the sacred councils issued, to teach all men the true faith of the Roman Catholic Church. This doctrine, according to the same authority, is Catholicism, and the contrary is heresy. The Lateran council, in its eighth session, declared: "that the human spirit, truly essentially, and in itself exists in the form of a human frame. Three universal councils in this manner, patronized the materialism, which was afterward obtruded on the world by a Voltaire, a Hume, and others." Indeed, Roman "infallible" councils, in their human speculations, have been the source of materialism and scepticism, which is nourished to-day in the bosom of that church. The Romish communion,



during the six hundred years that preceded the Reformation, was as demoralized as the Roman Pontiffs and General Councils.

According to the accounts of their own historians, papal communion, clergy and laity were sunken into the lowest depths of vice and abominations. Even the warmest partisans of the papacy, will show the truth and justice of this imputation. Even in the tenth century all virtue fled from its pontiffs and the people. In this century the Roman Church was filthy and deformed, and the altars of impurity and abomination were erected in the temple of God. The twelfth and thirteenth centuries were similar in their morals, and have been described by Honorius, Morlaix, and Bernhard. For piety and religion, were substituted fraud, rapine, schism, wars, and assassinations. Popes, cardinals, bishops and priests neglected God, and were stained with impurity, demoralizing their people with hypocrisy. The sixteenth century has been described by Antonius, when addressing the fathers and senators assembled at Trent, as being attended with public adultery, rape, rapine, exaction, taxation, oppression, drunkenness, gluttony, pomp of dress, expense and effusion of blood. The pastor without vigilance, the preacher without works, the law without subjection, the people without obedience, the monk without devotion, the female without compassion, the young without discipline, and everyone without religion. Lord save America from a repetition of the middle ages, from a spirit of haughty infallibility and its immoral results. "The Holy Spirit," said Cardinal Mandruccio, in the

Council of Trent, "will not dwell in men who are vessels of impurity, and from such, therefore, no right judgment can be expected on questions of faith." The idea, indeed, that such popes of immorality, as have governed, such councils of confusion as have met, or such a church of moral degradation as has existed, should be influenced by the Holy Spirit of God, and exempted by this means from error, is an absurdity and an insult to all common sense. No valid reason could be given why God in his goodness to man, should confer doctrinal, and withhold moral infallibility. For impeccability in duty is as valuable in itself, and as necessary for the perfection of the human character, as inerrability in faith. God is of purer eyes than to behold iniquity, and grant infallibility. "Follow holiness, without which no man shall see the Lord."—Heb. XII, 14. Nay, neither in this life nor in the life to come. Moral apostasy is, indeed, in many cases, more culpable than doctrinal errors. The one is sometimes invincible, while the other is always voluntary. But no individual or society is gifted with impeccability, or has reason to claim infallibility. Its moral impossibility, without personal and individual inspiration, and the special interposition of heaven in each case, is as clear, as its improbability and nonsensicalness. Suppose, the popes inspired, and admit, that the pontifical bulls spoken, (*ex-cathedra*) from the chair are the fruits of divine inspiration and declarations of heaven. Each of the clergy and laity are fallible, even according to their own system. The patrons of infallibility, in a catholic sense or capacity,

grant that the several individuals taken separately, are liable to err. Some of the clergy may, therefore, misunderstand and misinterpret the papal bull to the people. Or, suppose each of the clergy in his separate capacity to understand and explain the pontiff's communication, with the utmost precision, the laity, nevertheless, if uninspired or fallible, may misapprehend the explanation, and in consequence embrace heresy. The papal instructions, therefore, though true and infallible in themselves, may be perverted in their transmission through a fallible medium to the people.

An individual, who is not unerring, cannot be certain he has interpreted any synodal decision in its proper or right sense. A Roman priest, if he mistake the meaning, will lead his flock astray. A layman, if fallible in apprehension, may misconceive the signification of any instruction issued, either by synodal or papal authority. Each individual, in short, must be an infallible judge of controversy, or from misapprehension may be deceived, and so there is, according to common reason and logic, an end to the infallibility of the church. Many instances of mistaking the meaning of synodal definitions might be adduced. Even the councils of Chalcedon and Trent, two of the most celebrated synods in the annals of the church, have been contradictory in their explanations. Pontifical, as synodal definitions have been misunderstood and subjected to contradictory interpretations.

The bull "*Unigenitus*," issued by Clement XI, affords an example of this kind. In vain have the men of the church opposed the proclamation of per-

sonal infallibility of the Pope. In vain was the strong opposition of one hundred and fifty-two (152) bishops in the last ecumenical council, held in the Vatican, from December 8th, 1869, to July 18th, 1870. Even for a long time, previous to this council, there had been a large number of thinking christians, especially among the representatives of Theological science, ecclesiastical law, history and philosophy, who perceived that the "Roman Curia" had adopted a plan, which tended to the annihilation of spiritual liberty and freedom in all branches of knowledge, even to the overthrow of the independence of the bishops, the absolute centralization of church government, by the destruction of all national, territorial peculiarities in individual churches; in short, to the absolute subjugation of all people to the sovereignty of the pope in the church. It was known, that the idea of Gregory VII, Innocent III, and Boniface VIII, were exclusively followed by the clergy, whose aim it was to obtain papal sovereignty, regal monarchy, and dominion over kings. It was also known, that every seeming concession to the exigencies of the times, was due to the fact, that Rome could not yet openly come forward with its real plans.

Much of the influential genius in church and state, and men well versed in the history of the world, in the theology of the ages, and the spirit of human progress, thought, that it might yet be possible to effect a mutual understanding on the personal infallibility of the pope, between the Jesuistic and liberal party; an understanding, not based upon an ultramon-

tane tendency, but upon the domain of science, in order to keep their mother church, which they dearly loved, from storms and collisions with civil authorities, which must and will be the consequence of this fatal dogma. Since the declaration of papal infallibility, (ex-cathedra) papacy has placed itself in such a relation to governments, that it either must reign in civil affairs or die without reigning. Popery has changed its position towards governments, from a relatively to a positively antagonistic position; it has declared the "*ultimatum*;" it has pronounced the "*casus belli*," to all governors and nations, and will, therefore, contend with them, probably separately, but constantly and obstinately, and in such a manner, as wisdom and policy may dictate. The wisest men of the age, though compared with that whole body, but few in number, tried to save it, and effected the so-called Catholic Literary Congress, which was held at Munich, September 28th, —October 1st, 1863, and expressed openly their desire and endeavor. Other societies would have met to prepare the ground for further labor, however, the conduct of the Curia prevented such meetings, and the Syllabus plainly forbade them. While the struggle, which had lasted so long, was continued quietly in the realm of science; it broke out into a general and declared war immediately at the opening of the ecumenical Council, when the designs of Rome and of the Jesuits who directed them, became manifest, even to the world. In the beginning of this council it became known, that it convened for the purpose of proclaiming the absolute sovereignty and dogmatic infallibility

of the pope, thus making, what was formerly, simply a private opinion of individual Catholics, to be a dogma of faith, without which no man can be a catholic, and no man can be saved. The Vatican Council was a scene of confusion from the beginning to the end. The scheme on "*Faith*" met with much opposition; eleven prelates on the first two days, spoke against it, but the interest and excitement culminated on the 22d of March, when Strossmayer, a Hungarian prelate, the "*Doctor and Orator*" of the European Episcopate spoke in return.

He called attention to the well-known historical fact, that in countries before the Reformation, religious indifference and heresy were common, and that the unbelief, which attained its climax in the French revolution, had manifested itself not in a protestant, but in a catholic nation; he reminded them of the distinguished services, which protestants, by their able answers to infidel arguments, had rendered to the cause of christianity in general, and added: "that all Christians were under obligations to such writers as Leibnitz and Guizot." Each of these statements was received with murmurs, which, at last, rose to a torrent of indignation. The President cried out: "This is no place to praise Protestants!" Strossmayer, undismayed by the uproar, exclaimed: "That alone can be imposed upon the faithful as a dogma, which has the moral unanimity of the bishops in its favor." Several prelates, upon this, sprang to their feet, rushed to the tribune, and in wild excitement, shook their fists in the speaker's face, exclaiming: "Shame!" "Shame!"

“Down with the heretic!” One bishop went so far as to call him a “*damnable heretic!*” The tumult was so awful, that an American prelate afterwards remarked: “that he now knew, at least, one assembly rougher in its deliberations, than the congress of his own country.”

In the debate on “Discipline,” Strossmayer said among other things: that the centralization of power of Rome was stifling the very life of the church, and he called the Canon law, as it now exists, a Babylonish confusion. For nearly two months, infallibility was the grand subject of discussion and debate, and there was not only much difference of opinion, but much opposition in debate. Strossmayer said: “If the pope was infallible, there was no need to call a council, since the shortest way would be to inquire of the oracle, that never errs.”

The Cardinal, Archbishop of Bologna, said: “that the personal infallibility of the pope, was a doctrine unknown to the church down till the fourteenth century, that scripture and tradition furnished no proof of it;” and he asked “if a single instance could be shown where the pope, apart from the church, had ever defined a single dogma.” As he proceeded, a prelate on the other side, called him “a scoundrel,” and another “a brigand.” The Archbishop of Halifax made a great and powerful speech. Three times he said he had asked for proof—the church, tradition and from councils, to show that the bishops of the church were excluded from the definition of dogma, but hitherto he had asked in vain, and concluded, by saying: “that to exclude the bishops from the definition of a dogma,



was to transform the whole church, and the bishops with it, into a rabble of blind men, among whom is only one who sees, so that they must shut their eyes and believe, what he tells them."

When the preliminary vote was taken, on the 13th of July, 1870, ninety-one members, who were known to be in Rome at the time, did not answer to their names: Of the six hundred and one present, four hundred and fifty-one voted "*Placet*;" sixty-two voted "*Placet juxta modum*," i. e., *conditionally*, and eighty-eight, "*Non Placet*." This minority would probably have been larger, but for the strong influences, which had been set to work to diminish it. As it was, these two hundred and forty-one were men of the highest talents and eminence in the church, both in Europe and America, whilst the majority consisted of Italians and Spaniards; men of little distinction, except in their own neighborhood. Two days after the vote was taken, a deputation of the most influential members of the minority, among whom were Darboy, Simor, and Kettler, waiting on the pope, and entreating him to make some modifications in the schema of his infallibility. To their surprise, (and they could only believe it, because the pope said it)—he replied: "that he had not read the schema, and did not know, what it contained." Nor were they less surprised, when he said: "that the church had always taught the unconditional infallibility of the pope." Bishop Kettler then fell upon his knees and implored him to make some concession, but in vain. Two days later, fifty-seven prelates sent in a written protest to the pope, stating,

“that their minds were unchanged, but, that out of respect to his holiness, they would not vote against a measure in which he took so deep an interest, and that, therefore, they would return to their homes” which they did, and the same evening, others left the city. But in the meantime successful efforts were made to bring over some of those, who had at first voted *Non Placet*, when the final vote was taken July 18th, five hundred and thirty-one voted *Placet*. So the personal infallibility of the pope was proclaimed against the scripture, against the history, against the civilized world, and against the unanimous wish of the church; it was proclaimed after a Jesuistical preparation of three hundred years, under thunder, storm and deluge, outside doors, under storm and bitterness in the hearts of the holy fathers, and to the universal disgust and protest of Diplomates and Statesmen, and forced upon the consciences of Roman Catholics by illegal proceedings and simonious bribery. If Pius the IX is infallible, all his predecessors enjoyed the same privilege, and if the head, its councils and church are infallible, all the single articles of faith in that church must be of the same character. If this is the case, State and Church are not of a coordinate power, but the former is subordinate to the latter in all matters, that pertain to religion and morals, science and education. Therefore, the Church has the right to exercise supreme power over the state, in both religious and educational matters, as it has practiced during the mediæval ages, and consequently its relation to civil governments is such, as to enable it to suit its peculiar ambitions and

its denominational aims. This is what Rome claims, and that Church will not rest, before she has it all, or is exhausted, in her struggles to the utmost. Americans, if you love peace and a service in catholic bondage, surrender your arms now, and you may escape a desperate struggle in future; but if you hate controversy, riot, revolution and war, draw up your preliminaries for an indefinite truce; and be sure to keep in that manuscript, control over "*profane and sacred protestant Education*;" outstrip the catholics in science, in every respect; in the public school system and collegiate course; in Denominational schools and State Universities. For with education, you will obtain mental and military power, retain nationality in your borders, and the control of votes in a free and independent American Republic.

If popery is infallible, its doctrine, relating to baptism, must be true. So then, baptism is a necessary requisite for the salvation of any man. An unbaptized person, cannot be saved. Some of the catholic theologians think, that an unbaptized child, that dies without this sacrament, will be condemned. Others speculate, that it cannot enjoy a supernatural happiness, admitting, that it may obtain a natural joy, but will never be permitted to enter into the society of the angels, and behold God face to face; and others, again, teach, that it will exist in a state of unconsciousness. Therefore, catholic parents are bound to have their infants baptized in forty-eight hours after birth. And when in child-birth, a difficulty occurs, such as to cause an immediate danger to the life of the child,

that of the mother must be sacrificed by the physician's hand, to save that of the infant ; for the mother being baptised, may be prepared to enter heaven, but the child not being baptized, cannot be saved. In case the attending physician should declare, that the child cannot be brought into the world alive, the priest is under obligation, by pain of suspension, to apply water with his fingers to the head of the infant in the womb of its mother, for the purpose of baptising it, to save it from eternal condemnation. Thus it happens, that many lives of catholic mothers are prematurely sacrificed, in order to save their infants from death, even in contradiction to the laws adopted in protestant countries. Catholics are not bound to observe the laws which are in conflict with their doctrines or discipline ; on the other hand, they would commit a mortal sin in many instances, if they would comply with the dictates of civil law, because Rome is the supreme authority in matter of conscience, and who should dare to contradict the unerring teachings of that church. Many other examples might be furnished to show the pernicious tendency of catholic doctrines in their nature, relation and practice, to civil constitutions and laws in protestant countries, yet, this fact will suffice.

Mr. Gladstone, on touching catholic theology, in its civil bearing upon the State, remarks correctly, as follows : "It is the peculiarity of Roman theology, that, by thrusting itself into the temporal domain, it naturally and even necessarily comes to be a frequent theme of political discussion ; that their religion is

more, than any other, the occasion of conflicts with the State and of civil disquietude. But this hardship, which they have to endure, is brought upon them altogether, by the conduct of the authorities of their own church."

As ancient Theocracy and State were essentially and inseparably interwoven one with another, so was Romanism, which established its dominion upon the ruins of Paganism, closely and systematically intermingled with monarchism, and exercised its supreme power over christian nations for one thousand years. The Reformation found the Christian State in such condition, suffering under the iron hoofs of popery, and its arbitrary supremacy. To relieve the State from this despotic Supremacy, Protestantism and progress have endeavored to draw gradually, distinct demarkations between God's Kingdom and Cæsar's reign, but after a desperate struggle, principally during the present century Rome claims the supremacy over State as well as Church, and this mediæval system, although not in practice, is to-day the same in theory, as it always has been. For, this fact is owing to the nature of the doctrines of catholicism, not only in general, but also in particular; to the teachings relative to priesthood, apostolic succession, Roman hierarchy, confession, holy sacrifice of mass, matrimony and infallibility, in all instances. Rome is compelled, by circumstances, to teach, that State and Church can never be separated, and if it should be separated in spite of all papal demonstrations and clerical opposition, popery must sink into oblivion, but not without

fearful struggles. The separation of Church and State, in European countries, has been agitating the minds of the ecclesiastical and civil party during the last ten years particularly, and yet, there is a great conflict prevailing to-day; nothing is accomplished, at least every thing is far from being completed; the patrons of inseparableness of the ecclesiastical power, from that of the State, are only waiting and lurking like monstrous serpents in the thickness of the forest for a proper hour of new activity and renewed battles, upon civil authorities everywhere. The affairs of the State, in Continental Europe, are every day becoming more and more mixed up with the affairs of the Church. It is apparent, how difficult it is to keep politics apart from questions of catholic religion, and how persistently the Roman Church clings to the idea of impressing the minds, consciences and actions of men, without any regard to the law of the State, where its influence is exercised. The civil power is everywhere called upon to make its choice between accepting the gage of battle, thrown down by an ecclesiastical party, which has the immense superiority over all political parties, of being circumscribed by no local boundaries, and hampered by no tangible responsibilities. In all the world's history there has been no phenomenon more remarkable, than the influence, which the Vatican at present exercises over the internal affairs of every civilized country. Although the pope commands in Europe the absolute allegiance of but two fragments of kingdoms—Ireland and Poland—yet, in spite of the almost equal shrinking of the patrimony of St. Peter,

and as the acknowledged political influence of the Papacy, there is no great power in either hemisphere, which does not feel the effects of the policy of the Holy See.

If Catholic Europe has ceased to be a geographical expression, it has not yet ceased to represent a great spiritual power. Prussia has imprisoned seven Catholic bishops and hundreds of priests, or has fined two thousand pastors and fifteen hundred laymen; has passed law after law for the regulation of the Church, the alteration of its revenues, and the banishment of its more obnoxious teachers, and yet there is no faltering in the resistance maintained by the adherents of the pope. In France, there is no longer a ruler to sustain the temporal power of the Church, by foreign bayonets nor a public sentiment, which would applaud such a proceeding, but the Republican Government labors in vain to emancipate its schools, either upper or lower from its priestly influence, and there never has been a more unquestioning belief, in the wonderworking influence of shrines and relics, than there is at present. Austria has fallen away from the Concordat, but finds the task of readjusting the relations between Church and State not only very difficult, but also perilous. The aggressive party in the Church maintains, with difficulty, its supremacy, and the civil authorities, on the other hand, find that it is an easier matter to pass a law there for the express purpose of punishing people, than it would be to pass a law for the regulation of catholic affairs. Even in England, where the power of the Roman Church



would seem to be as little to be dreaded as anywhere in the world, the parliament has found it necessary to hint, that the law, which forbids a Jesuit to enter the country and establish his order there, is not by any means obsolete. In one form or other, the ecclesiastical conflict, which now agitates Europe, must expand in dimensions and increase in bitterness. I, on my part, fail to see, how such a warfare can remain bloodless. The political causes of discord, which exist in Europe are numerous enough to excite grave apprehensions, but their power of provoking war is greatly intensified by the ecclesiastical enmity, which stands ready to turn them to account. The great European struggle will be a religious and political one, between two rivals, Church and State, and America may be involved in riotousness and bloodshed.

## CHAPTER XVI.

### DANGER TO AMERICA FROM ROMAN CATHOLICISM — CONTINUED.—ITS DOGMATICAL STANDPOINT.

*The collective truth of Christ's Gospel maintained, in the various branches of Christianity—Protestants prefer to confess to Christ, not to a set of drunken priests—"Reserved cases" in confession—Excommunication—A reserved case—Manner of priestly absolution in general, from anathema in particular—Anathema a miracle in the Church of Belzebub—Disbelief of Protestants in excommunication—Anathema a strong power—Excommunication and inquisition a scourge to progressive humanity—Belief that protestants are heretics, and must be exterminated, etc.*

PROTESTANTISM proclaims the absolute sovereignty and infallibility of Jesus Christ and His Gospel. Protestants frankly acknowledge, that no branch of the Christian Church has exclusive truth, but that a collective truth of Christ's Gospel is maintained in all the branches of the various denominations, and that "not one jot and one tittle will pass away till all is fulfilled." They firmly believe, "that the Holy Scriptures contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith," or be thought requisite or necessary for salvation. Protestants fur-

- ther believe, that no amount or degree of contrition can efface sin, that the salvation, which God bestows, is of Grace through faith; "the blood of Jesus cleanses from all sin."

The idea of human merit before God is regarded by protestants as in direct contradiction to the scriptures, which represent salvation as wholly of grace, not works, "lest any man should boast." Rom. 3: 24: 4: 2 Eph. 2: 8, 9. Protestants do not believe, that "all mortal sins must be revealed to the minister of religion;" that "venial sins, which do not separate us from the grace of God, and into which we frequently fall, although as the experience of the pious proves, proper and profitable to be confessed, may be omitted without sin and expiated by a variety of other means." They prefer to go directly to Christ, in all instances, for He is infallible to the utmost; they trust in Him under all circumstances of life, and therefore, do not need to pay for costly confessionals, and robes loaded with embroideries, or pay confessor's fees, either directly or indirectly, but they are permitted to keep their hard earned money to use for the comfort of their families.

Protestants do not believe, that parents and guardians are guilty of a mortal sin, if their children, about seven years old, do not know the Apostle's creed; the Lord's Prayer; the commandments; the manner of hearing mass, and the making their confession with sincerity and contrition; neither can they believe, that "Catholic electors, in this country, who do not use their electoral power in behalf of separate schools,

are also guilty of mortal sin. Likewise, parents not making the sacrifices necessary to secure such schools, or sending their children to mixed schools." "Moreover, that the Confessor, who would give absolution to such parents, electors, or legislators, as support mixed schools, to the prejudice of separate schools, would be guilty of a mortal sin." Rt. Rev. Amandus Francis Mary de Charbonnel, bishop of Toronto, in Canada. 1859.

While I was still connected with the Catholic Church, as pastor, my bishop requested me to observe said rules in regard to "Public Schools," and they are substantially to be carried out in all Dioceses of the United States, at this hour, on pain of suspension, or even excommunication of the pastors by their Superiors." There are some offences, commonly called "*reserved cases*," for which none but the pope can grant absolution, and hence, on Thursday and Friday of Holy Week, a Cardinal in Rome, or a "*Pater Omnipotens*," instead of the pope in the cathedral of each Diocese, armed with the delegated powers of the Successor of St. Peter sits to receive confessions of such crimes, and to grant absolution. There is a long list of such "*reserved cases*," and for these reasons cannot all be given. I will mention one or two of them: Among these "*cases reserved*," are the cases of those, who falsely before ecclesiastical judges charge innocent priests with solicitation, or wickedly procure that to be done by others, and particularly excommunication." According to the "*Roman Pontifical*," Excom-

munication is threefold, to-wit: "minor," "major," and "anathema."

The minor excommunication is occasioned by participation only with an excommunicate, and from such, a simple priest can absolve without the precaution of an oath: but in such a case, let the excommunicate confess to his own priest, saying: "I confess to God, to the Holy Mary, to St. Michial, the Archangel, to St. Peter, and St. Paul, and to all the Saints, and you, Ghostly Father, that I am, an excommunicate, because I participated with an excommunicate, in prayer, conversation, drinking or eating with him." The priest absolving him, pronounces the words of absolution, including those of excommunication: "By the authority of Almighty God granted to me: "I absolve thee from the bond of this excommunication, which thou hast confessed, and from any other like it, so far as I can and ought; and restore thee to the communion of the Church." The priest pronounces then the sign of the cross (making it with his hand) saying: "In the name of the Father, Son, and Holy Ghost." The form of "Absolution," in all common cases, is as follows: After having given a wholesome penance to the penitent, the priest says in Latin, of course:

"Almighty God, pity thee, and forgiving thy sins, lead thee to everlasting life. Amen." Then raising his right hand toward the penitent, he continues: "Indulgence, absolution, and remission of thy sins, the Almighty and merciful God, give thee. Amen."

"Or, the Lord Jesus Christ absolve thee; and I, by his authority, absolve thee from every bond of ex-

communication, suspension, and interdict, so far as I can, and thou needest. Then I absolve thee in the name of the Father, Son, and Holy Ghost, (sign of the cross'). If the penitent is a layman, the word "suspension" is omitted.

"The passion of our Lord Jesus Christ, the merits of the blessed Virgin and all the Saints, whatever of good thou mayest have done, and if evil thou mayest have borne, be to thee for the remission of sins, increase of grace and reward of eternal life. Amen."

If the penitent is dying, the priest says briefly.

"I absolve thee from all censures and sins, in the name of the Father, Son, and Holy Ghost."

But the major excommunication, which the bishop reads through in promulgating this written sentence, is still of a graver character. Having announced the case of wickedness or disobedience, or obstinacy of the person to be excommunicated. The bishop says: "Therefore, by the authority of Almighty God, Father, Son, and Holy Ghost, and of the blessed apostles, Peter and Paul, and all the Saints, his own obstinacy demanding it, I excommunicate in writing; and I announce him as one to be shunned until he shall have fulfilled what is commanded, that his spirit may be saved in the day of judgment." The absolution from the major excommunication, requires the excommunicate to take an oath of obedience, to appear stripped to his shirt, before his bishop, for the purpose of being reconciled to the Church, to make suitable satisfaction, etc., and if a little money can be obtained on such occasions, of course the penitent will be re-

leased easily and with a smiling countenance, both of the confessor and the sinner.

The anathema or solemn excommunication for greater crimes, which is pronounced by the bishop arrayed in his amice and stole, and purple cope and mitre, and assisted by twelve surpliced priests, while all hold burning candles in their hands and stand before the high altar, while he is promulgating these words :—

“ Because N., at the suggestion of the devil, disregarding, through apostasy, the christian promise, which he made in baptism, does not fear to lay waste the Church of God, to plunder the Church’s goods, and violently to oppress Christ’s poor; therefore, we are anxious, lest he perish through pastoral neglect, for which we may have to give an account at the tremendous judgment before the Chief Shepherd, our Lord Jesus Christ, according to the terrible threat,\* which our Lord himself utters: ‘ If thou shalt not have announced to the unrighteous his unrighteousness, His blood will I require at thy hand;’” we admonish canonically, for the first, second, third, and also the fourth time, to convince him of his wickedness, inviting him to amendment, satisfaction and penance and taking hold of him with paternal affection. But, he himself, oh sorrow, spurning wholesome admonitions, puffed up with a spirit of pride, disdains to make satisfaction to the Church of God, which he has injured. We pronounce, therefore, upon him anathema, for our Lord says: “ If thy hand or foot cause thee to offend, cut it off, and cast it from thee,” etc. Therefore, fulfilling the precept of the Lord and his apostles, we

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cut off from the body of the Church with the sword of "Excommunication," a rotten limb, that cannot be healed, that does not bear fruit, lest the remaining limbs of the body be infected with so deadly a disease as will poison. Therefore, because he has despised our admonitions and exhortations, because having been for the third time, according to the Lord's precept called, he has disdained to come to amendment and penance, because he has neither considered his own fault, nor confessed it, nor by sending an embassy alleged any excuse, nor asked forgiveness, but the devil hardening his heart, perseveres in the wickedness begun, as the apostle says: "According to his own hardness and impenitent heart, he treasures up to himself wrath against the day of wrath:" therefore, by the judgment of Almighty God: Father, Son, and Holy Spirit, and of the blessed Peter, the prince of the apostles, and of all the Saints; also by the authority of our own mediocrity, and by the power, divinely placed in us, of binding and loosing in heaven, and in earth, we do separate him, with all his accomplices and favorers, from the perception of the precious body and blood of the Lord, and from the fellowship with all christians, and we exclude him from the limits of the holy mother church in heaven and in earth; and we pronounce him to be excommunicated and anathematized; and we adjudge him condemned with the devil and his angels, and all the reprobate to eternal fire, until he may recover himself from the snares of the devil, and to return to amendment and penance, to make satisfaction to the Church, which he has injured:

delivering him to Satan for the destruction of the flesh, that his spirit may be saved in the day of judgment."

And all answer: "Be it done, be it done, be it done!" Then the pontiff and the priests throw down to the ground the burning candles, which they hold in their hands. Then a letter is to be sent to the priests, through the parishes, and also to the neighboring bishop, containing the name and the cause of excommunication of said person. There are still other forms more severe, which may be used, to dispatch the souls of the living to the devil.

The absolution from the anathema, and the reconciliation to the Church, require the presence of the pontiff and twelve priests; and the penitent has to appear stripped to his shirt before a bishop empowered by the pope, or before His Holiness himself, to be released.

Of course, Roman Catholics believe in such a system of dogmatical nonsense, but Protestants sneer at it, and for very good reasons, too. It seems too funny, to throw first, a poor sinner into a deep pit, to be drowned by excommunication, and then to draw him up again by confession, to be restored to life. Well, that is a miracle, but a miracle wrought in the Church of Beelzebub, and not in the Church of Christ. For Christ, when he was living upon earth, visited sinners, did eat with them, and prayed for those, who persecuted Him, but never sent them, with soul and body, to the devil. The practice of "Excommunication" seems to imitate the method of those foolish physicians, who

prepare at first for their patients such pills, that may cause them deadly sickness, pretending, that they are their best friends, because it were the surest way of curing the sick thoroughly, and that nothing but the spirit of christian duty and love had moved them to pursue such a course of treatment, however truly purposing to prevent them from a too speedy recovery, and who increase thus too frequently their own purses with the coins of the maltreated. When Christ, the founder of the Christian Church, was living and teaching upon earth, He did not issue excommunication bulls, but He invited sinners to come unto Him: bore with them patiently, and admonished them parentally, to return to their dear Father's home; He spoke to them in the spirit of kindness and forgiveness, demanding, also, of his apostles and disciples, that they should forgive their fellow-men, "seventy times seven." Our Saviour knew, indeed, too well, that the lost sheep sooner would be recalled to the flock by kind words of pity and compassion, than by the cracking whips of damnation and excommunication. Protestants do not believe in excommunication bulls, and in confessionary absolutions, uttered by a drunken and impure set of Roman vicegerents. However, Catholics do not care, what Protestants believe, knowing that excommunication from the Church and confession in the Church, are the two strong powers in the Romish system. As long as the clerical party in that church can keep up confession, excommunication, and inquisition, it will have full control over the conscience of the masses, obtain a thorough insight in all political and moral

affairs, and be a scourge to progressive humanity. It is a belief in the Roman Catholic Church, that all Protestants are heretics, and all heretics ought to be put to death, their property confiscated, and turned over to those, who will put them to death and hold it for the true church. This is as truly the doctrine of the Roman Catholic Church to-day, in our country, as it was in Spain and other countries, when the Inquisition was successfully employed to exterminate heretics. The only difference is, America is yet a Protestant country, and Spain was a Catholic country. The American government permits the liberty of conscience, the Spanish did not. The intolerant doctrines of popery are not changed in the smallest degree for the better; on the other hand, for the worse, since the Vatican promulgation of papal Infallibility. As a catholic priest, I studied the "Moral Theology" of St. Liguory, and as Protestant, I read Peter Den's work on Theology, published in 1864, and which are still now in my possession, and here I read in the clearest possible terms, that heretics ought to be put to death :

Peter Dens says emphatically : " Notorious heretics are infamous, and are to be deprived of ecclesiastical burial.

" Their temporal goods are, of course, confiscated ; yet, a declaratory opinion concerning the crime from the ecclesiastical judge, ought to precede the execution : because the cognizance of heresy belongs to the ecclesiastical court."

" Finally, they are deservedly visited with other

penalties, even corporeal, as exile, imprisonment, etc."

Among the Theologians of the Roman Catholic Church, frequently the question arose, both among ancient and modern: "If heretics be rightfully punished with death?" Many answer in the affirmative, saying: "Because forgers of money or other disturbers of the State, are justly punished with death; therefore, also heretics, who are forgers of the faith, and as experience shows, greatly disturb the State." This is confirmed by the command of God under the old law, that the false prophets should be killed. The same is proved by the condemnation of John Huss, in the council of "Constance."

Rt. Rev. Thomas Foley, D.D., appointed by the Holy See, coadjutor of the Bishop of Chicago (Rt. Rev. James Duncan, D.D., who is said to have retired on account of infirm health?) and Administrator of the Diocese, Nov. 19, 1869; consecrated Bishop of Pergannes, in *part. infidel*, February 27, 1870, brought recently suit against Rev. Charles Chenequy, Kankakee City, Illinois, to dispossess him and the congregation, of the property. Rev. Charles Chenequy had been a French priest, but renounced Romanism and retained his congregation and Church property.

On this occasion, the bishop was required to read in Latin and translate into English, the following laws and fundamental principles of action against the heretics, as explained by St. Liguori, and St. Thomas, which he did reluctantly. The bishop read:

*"Quamquam heretici tolerandi non sunt ipso illorum demerito, usque tamen ad secundam correctionem expect-*

*andī sunt, ut ad sanam redeant ecclesiae fidem,” etc.*

“Though heretics must not be tolerated because they deserve it, we must bear them till, by a second admonition, they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power, to be exterminated. St. Thomas, vol. 4, page 91.”

*“Quamquam heretici reverentes, semper recipiendi sint ad poenitentiam quoties cumque relapsi fuerint,” etc.*

“Though the heretics who repent must always be accepted to penance as often as they have fallen, they must not, in consequence of that always be permitted to enjoy the benefits of this life. . . . When they fall again they are admitted to repent. . . . But the sentence of death must not be removed. St. Thomas, vol. 4, page 91.

*“Quam quis sententiam denuntiatur propter apostasiam excommunicatus,” etc.*

“When a man is excommunicated for his apostasy, it follows from that very fact, that all those who are his subjects, are released from the oath of allegiance, by which they were bound to obey him. St. Thomas, vol. 4, page 94.”

Then, being asked about the authority of the “Moral Theology” of St. Liguori and St. Thomas, in the Church, the bishop answered: “that they were of the highest authority, on both continents, used in their colleges and universities, and had never been repealed.”

From this, it appears, that bishops and priests, and their devotees, must be truly loyal citizens in protestant countries, or rather, I should say, disloyal instigators to overthrow the power and supremacy of God, displeasing governments, and consequently of illegal authorities. For Protestants or heretics are in sight of catholic authorities, of little more value than an animal, or a well fed hound ; perhaps not as much, since the soul of a protestant cannot be saved. That is a doctrine of infallible catholicity, and the mere body of a living or dead protestant, without salvation, what does it avail ? “ Destroy him to serve humanity, and to please the catholic God ! ”

Besides the Theology of St. Liguor and St. Thomas, I have still in my possession a Catechism of the Council of Trent, which claims : “ that confession not only removes the sins from the soul of the sinner, but also gives him grace and strength that he is able to lead a better and holier life,” in these words :

“ Abolish sacramental confession, and at that moment you deluge society with all sort of secret crimes, crimes, too, and others of still greater enormity, which men once that they have been depraved by vicious habits, will not dread to commit in open day. The salutary shame, that attends confession, restrains licentiousness, bridles desire, and coerces the evil propensities of corrupt nature.”

I protest, solemnly, against this assertion, being prepared to show to the contrary. Compare that state of morals in protestant and popish countries ; what a difference ! Compare the moral condition of the cath-



olic with the protestant church, and you will find in the former, intemperance and impurity; but in the latter, temperance and purity.

History fully warrants the assertion, that priestly absolution, as practiced in the Romish Church, offers a large bounty to crime, and that confession is the school of every vice. I call the attention of citizens of the United States, to the records of Ireland and Italy, New-York and Chicago, which show that the immoral condition of the Catholic population is alarming. Examine the penitentiary of New-York, and you will meet in the cells from two to three catholics, where you find only one protestant. Here are the results of their confession-boxes; their drunkenness, impurity, and crimes.

The immorality of the "Holy City of Rome," where the bones of the Saints, the relics, blessed by the priests, and sold by wagon-loads, the holy water is used freely for blessing and drinking to keep off the Devil and his temptations; where the venerable Pius IX stretches out constantly his hand and toe, to bless, and disperse evil powers, and writes without ceasing excommunication bulls, to separate the goats from the sheep. There, in that very Capital of the Roman Catholic world, dwells Satan in all forms of sin and crimes; there, though denied by leading Catholic papers in America, is immorality flourishing, and this has been believed by both Catholics and Protestants for centuries.

Martin Luther, visiting Rome about 1510, while he was yet a pious Roman Catholic monk, was astonished

at what came under his observation in the Eternal City. This is his language :—

“No one can imagine, what sins and infamous actions are committed in Rome ; they must be seen and heard to be believed ; thus they are in the habit of saying : “If there is a hell, Rome is built over it ; it is an abyss, whence issues every kind of sin.”

Macchiavelli, the illustrious Statesman of Florence, and diplomatist of the 16th century, who lived and died a Roman Catholic, once said. “The scandalous examples and crimes of the court of Rome are the cause, why Italy has lost every principle of piety and all religious feeling. We Italians are indebted, principally, to the Church and priests for having become impious and immoral.”

Some twelve years ago, I had a conversation with a confrater, who had been studying theology in Rome during 1852, and was a very intimate friend of mine. One day he assured me, “that there was not another place on the face of the earth, where more gambling, theatre-going, lewdness, and prostitution, and principally among the priests, are carried on, than in Rome, and also in the whole of Italy,” remarking, jokingly to me ; “but we ought to make some allowance for the Italian monks, because they live in a very hot climate.”

Why is it, that the vicars of God lead such a shameful life ? It is, because celibacy revolts against nature. You may abandon nature for a certain time, but if you abandon it forever, you must either die, or submit to its course, again to live. This is not only a criterion in the physical, but also in the moral law. To live in

marriage, is a divine institution, and an honorable marriage for a catholic priest would be an honor, where his mistresses are a shame to him, a disgrace to the Church, and a final moral ruin to any country where he lives. I think, Gregory, the great, showed no more common sense in introducing celibacy into the Church, as a dogma, than a stupid chicken three months old. Among twelve apostles I find but one Judas, who betrayed his master, but since the introduction of celibacy, every third priest is a vessel filled with unchastity. Judas betrayed his sacred and kind master only once, but alas, the priests of God's altar betray him a hundred times a year; Judas repented, despaired, and hang himself, but the vicars of Christ feign purity, delay repentance, remain connected with the tabernacle, disgrace honorable families, and hang even the daughters of pure disposition and innocent love. I know it to be so, and submit it to the world, that the Church of Rome may be purified from a cancer, which has been eating its vitality for more than seven hundred years. Catholics may be able to draw a thick veil over the superstitious eyes of their own people, but they cannot hide any longer their sad condition from the sight of humanity; their own actions, and the results of their corrupt deeds, betray them.

Rev. Father Smarius, the great catholic missionary priest, giving missions in a certain town, fourteen years ago, sent me a dispatch to come right away to assist him in hearing confessions. Oh, how sad I was to find, that six or seven of ten priests in that section of the country, ought to have been married at that

time, in their pretended state of celibacy. Such are the results of the Roman Catholic dogma of compelled celibacy among the priesthood in the United States. How can we account for such shameless conduct of the Roman clergy, in their secret closets? No doubt, it is partly owing to the feverous agitations of the age, partly in clerical intemperance, and above all in Republican liberty and freedom of conscience, which catholic priests, as citizens of the United States, may enjoy. Popery understands its situation in a free country perfectly well, how difficult it is to control their priests under a Republican government, and will, therefore, aim to make it first innoxious, and teach then its clergy the dogmatical lessons of obedience.

A few words more and I will be through with this chapter. If Catholic religion is true, then errors are truth, corrupted dogmas are papal infallibility; superstition is faith, immorality is virtue, drunkenness is temperance, unchastity in the state of celibacy is better than legal matrimony, systematic deceitfulness is christian friendship, love to our neighbors is hatred to protestantism, support to civil governments is self-supremacy, and Bible religion is a damned heresy. If anything, I have said, in regard to the immorality of the Catholic priests, should be denied, I am ready to prove and testify to it before the courts of justice in the United States of America. *Suum Cuique.*

## CHAPTER XVII.

### THE GREAT CONTEST BETWEEN ROMANISM AND PROTESTANTISM IN AMERICA HAS COMMENCED,

*And each party has its alliance.—Some Americans are alarmed; others are asleep to the danger, but Rome is planning to obtain control of the education of the young, etc.*

IN spite of all these facts of corruption presented before, there is great danger that America will be catholicized. Who can dispute it? Even the last issues of our periodicals bring us the news of two clergymen of Oxford, who have been converted again to the Catholic faith during the last week. Indeed, Oxford seems to be doing a splendid work for Catholicism, and entire England has for years furnished Rome with some of her choicest Anglican scholars.

It is a curious coincidence, that while Ultramontanism has swept over all the north-western Roman Catholic fields of Europe, and thereby swept away even the old "Gallic Liberties" of France, liberties once so dear to French Catholics, by the memory of their greatest divine, Bossuet, — a similar tendency, in the form of "High Churchism," has broken forth in the imperfectly "Reformed Church" of the whole religious world; for "High Churchism" is as rampant in the

Protestant Episcopal Church of America, as in the Church of England; and it is undeniable, that there is but one step between "High Churchism and Ritualism." I do not know, if it is clear to others, but it is very clear to my mind, that this step in England and America is an almost inevitable, and will be a simultaneous one. Catholics claim America, because a catholic discovered it. Protestants claim it, because they are the ruling majority at present; but the great contest has already commenced, each party having its alliance. Rome is trusting in the skill of Jesuitism, and the return of the Anglican Church, in the discord among the sects, and the adversities of some states of the union; but Washington is relying upon Protestantism and Republicanism, upon American patriotism and scientific progress. Some of us are alarmed, others are asleep, because their own political interests seem to demand of them to close their eyes against the visible danger, thinking, that they will have sufficient time, to repair the mistake, which they are about to commit now; some are indifferent and others are wholly unconcerned, saying: "Oh, pshaw! Roman Catholics will never take possession of our country," and flattering themselves, that Romanism is not a native plant of America, and therefore, will never grow here, or that the American Character will never adapt itself to the Romish system, for it is a religion full of superstition, error, immorality, and despotism, and the American people are too far advanced to permit the establishment of such religious absurdities. It is true, Romanism is not a native plant of America, but never-

theless, it is growing here very well, for it is cultivated with great care. Why do so many Americans, particularly young ladies, in seminaries, exchange their protestant religion, for that of the Roman Catholic Church in our days? are you aware of this fact? Are you ready to answer? A potatoe is not a native plant of Europe, and yet it is growing well on European soil, because there it is cultivated well. A nightingale is not a native bird of America, and yet, after its journey, it sings here admirably well, because Americans admire the gray and beautiful singer; buy fine new cages; build even costly aviaries for pairing, and feed and treat them well. And I tell you, these gray-dressed monks are singing melodiously in their large cathedrals, and will soon overfill the whole country, because they find here a new, free and fertile soil, and everything, to suit their plans and notions. School-houses after school-houses, are erected in catholic communities; the walls covered with maps of the world, and pictures of the Saints; the floor filled with iron-framed desks, and a corps of male and female Jesuits have undertaken to teach our children the history of the United States, and political science; they say prayers unto the Saints, and sing praises to Mary at the opening of their schools, and the close of their exercises.

## I.

“Daily, daily, sing to Mary,  
Sing, my soul, her praises due  
All her feasts, her actions worship,  
With the heart’s devotion true,



Lost in wondering contemplation,  
Be her majesty confess'd ;  
Call her mother, call her Virgin,  
Happy mother, Virgin bless'd.

## II.

All my senses, heart, affections,  
Strive to sound her glory forth,  
Spread abroad the sweet memorials,  
Of the Virgin's priceless worth.  
Where the voice of wonder thrilling,  
Where the tongue of eloquence,  
That can utter hymns be seeming,  
All her matchless excellence.

This revival of a papal claim of divine right to educate the young, is only a part of the great papal revival of the claim to control the minds of all men, and thus to direct all their affairs. It is the most momentous event of our times, and demands serious consideration. During the dark ages, the priests controlled the education of the world, and gave laws to its rulers and people; kingdoms trembled before the pope's interdict, which closed the churches; forbade the marriage of the living and the burial of the dead, and assembled the armies of the faithful to exterminate the heretics, he had cursed. It was perdition to live in the same city with excommunicates. For instance the general, commanding the Crusaders' army at the massacre of Beziers inquired of the pope's legate, how his men could distinguish the catholics from the here-

tics, and received this reply : “ Kill them all, the Lord knoweth them that are His.”

Americans, will you have your children educated in schools of popery, to prepare them for the great massacres of our own country ? The pope is to-day, as in former times, the vicar of Christ, only clad with higher endowments, since the proclamation of his personal infallibility. To-day, the pope intends to dictate the religious and political creeds, to regulate the conduct and rule the governments of the people of christendom ; that he is not able to do so now, is only a matter of time. Now he regards himself supreme over emperors and kings, and presidents and people, catholics as well as protestants. Catholics belong to his domain by birth, protestants by their religious inferiority. The pope directs the cardinals, the cardinals direct the bishops, the bishops direct the parish priests and confessors, the confessors direct the conscience of every man and woman in all affairs of love and marriage, of business and pleasure, of leases and legacies, and all the political movements are guided by the priests. That is the power of infallibility and education, of blind obedience and religious caste. And although the pope cannot actually execute his law and regulation in our country, he nevertheless possesses it already to some extent. In the plenitude of his arrogance, the pope pretended the right to bestow the kingdoms of the earth upon whomsoever he pleased, without the slightest regard to the will or welfare of the people. Thus he sold the sovereignty of Ireland to Henry II, of England, without any authority from

the Irish people. If English dominion is now oppressive to Irish people, they have the pope to thank for it. In like manner he sold this whole continent of America, to Spain, planting missions along all the coasts under the Spanish flag, and claiming to this day the supreme control of North and South America, California included. These claims the pope never relinquished. Although the French Revolution melted down silver Saints into money to pay the soldiers, made the pope prisoner, established the code "Napoleon," instead of a Canon law, bursted open the Inquisition, and exhibited its horrors in broad day light, to the world's hatred, and although the results of the revolutions, from 1848 to 1866, culminating in the overthrow of Napoleonism, at Sedan, in 1870, and the establishment of the French Republic, swept away the last vestiges of political popery; nevertheless, the priests resumed their old pretensions as soon as the smoke cleared from the battle-fields, endeavoring to regain dictatorship, from which they had been hurled, and to rekindle the fires of Inquisition. Since the first French Revolution, there have been several periods when it seemed that the reign of priests and popes was ended, and yet their regiment is daring and insulting at this hour, not to overthrow the established constitutions of the people, in catholic or protestant countries at once, but to draw their spiritual forces nearer and nearer to a culminating point of inevitable mediæval collisions.

Indeed, it is surprising, that these priests should again attempt to urge their claims to control the human

mind, by the thrice rejected evidences of arrogant demands and exploded superstitions—winking Madonnas, sacred hearts, pilgrimages and indulgencies, which God will destroy.

But in this very superstition, is the stronghold of the catholic priesthood, among their people, till this day, and the priests know it, too.

However, there is much more likelihood of success from the plan adopted here in America; the plan of obtaining control of the education of the young, the future voters, who will in a few years govern the country. Americans have not had much experience yet, outside of New-York, Cincinnati, Boston and St. Louis, of the power of priests in politics, and of the miseries of priestly tyranny, and so had but little opportunity of being suspicious of such intrigues; so that the priests perceived, that they only need a few years longer the indifference of the American people, to insure success. Like the spider, that early in the morning and late in the evening, is weaving its web in very fine, nearly invisible threads, lying in ambuscade during the sunny day, in order to catch its victims, so is the priest spinning the threads of his Jesuistical net for the imprisonment and death of the American people; watching wily and catching constantly. They calculate largely upon the indifference and shortsightedness of those among the American people, who do not profess to be members of any protestant denomination, or upon our avarice, insultingly alleging, that the only religion of a protestant, is the worship of the almighty Dollar.

I wish, they would mistake the calmness of conscious strength, for indifference. But yet, the declarations of hostility to our Republican institutions, by the pope and his American agents, have been so plain and emphatic, and repeatedly pronounced, that we cannot avoid hearing them. Their assaults upon our common schools, and their attempts at recent elections to control the most sacred right of the American citizens,—that of freely depositing our ballots without the intimidation of authority; either money-lords or priesthood have been so general all over the Union, that the most unwilling have become convinced, that the pope's declarations are by no means empty words. Nothing less, than supreme dominion over the consciences of the citizens and the government of the country, will satisfy the priests of Rome here, in America to-day.

How often did I hear, during my priestly administration, from my superiors, be kind to protestants; try to win them over to our church, but above all, endeavor to obtain their children; if their parents are not able to pay tuition, and for books, admit them without any charge to your parochial school, for we must take hold of the hearts of the children, and the parents will follow their lambs by and by.

You may rely upon it, Americans, when such men as Bismark, Cavour, Garibaldi, Gladstone, and others, invoke against the papal claim of supremacy, all the experience of history, all the weapons of reasons all the restraints of legislation, exposing themselves to the dangers of assassination, by hired or fanatically insti-

gated plots, and the certainty of every kind of Jesuitical hostility, they see something more than a mere dogmatic presumption and absurdity in the present controversy among the protestant and catholic clergy. It is not a mere quarrel among the clergy about some theological dogma, but they foresee a danger threatening the liberty and prosperity of their respective countries, and otherwise, raise the alarm in season, that the fire of a disastrous conflagration may be still prevented; for "prevention is better than cure." Happily in America, prevention is still possible, since the people generally have not consented to the pope's pretensions, nor surrendered the ballot-box, and the school in which we educate the future voters, into the hands of the priests. Protestants, sustain your public school system, by all means; perfect it where it is imperfect! For the National Government is based upon the axiom—that the Republican Constitution draws the strongest support from the intelligence and education of her citizens. Ah! that pen of protestant learning is stronger than a host of catholic armies. Protestant America does know it! Therefore, the school goes with their immigrants, as a true companion and friend, hand in hand, for wherever new settlements are formed, instantly schools are organized, and for their support, State-endowments furnished. And here we may safely predict, that in this very fact, America's future greatness is founded. Science and Art, Language and Literature, are necessary to the development of human culture; it is the guide in affairs of society and com-

merce, the principal vehicle of all success, and the source of individual and national prosperity.

And I hope, that soon all the States in our Union may see the importance of common education; because ignorance in our present age, since the great social and political transformations in our Republic have taken place, is a great evil, and will cause much distress to our Republican government, unless it is remedied as soon as possible. Society and States have changed in such a way, as to make different demands upon the individual, from those of former times. But ignorance and weakness of mind, are above all helpless to choose their proper remedies. Directing intelligence alone can choose the proper means for the elevation of society, and it alone can enforce it. Popular self-government is resting on intelligent voters. The elector must be able to understand and obey the law, made to govern him, and he must likewise be able to make the law.

We need compulsory education, for educating the masses. Catholics have in their parish-schools, a compulsory education, and you, as American citizens, must have it, too; you are bound by circumstances, or not having it, you will reap the disadvantages of it in the end. Let us pay due attention to this matter in due time. Americans, I was not born on your sacred soil, but I love it, and I love your political and religious Constitutions and organizations, and I believe myself, prepared to prove, that the introduction of compulsory Education into your Public Schools will no more interfere with the laws of your Republican



Liberty, than the adoption of foreigners into American citizenship, or the emancipation of Africans, and their equality in white men's society. Foreign educators perceive only one principal error in the American Free-school system, namely: that it is not compulsory, in order to force neglectful, indifferent, and ignorant parents and guardians, who emigrated from less civilized countries, to send their children to public schools. As in regard to the division of Public School-funds between protestant and Catholic sectarian schools, we do not need to mention, that protestant America can never submit to it, without injuring its own cause, and losing even its final existence.

The State of New Jersey has set a laudable example before us, in passing a law, that sectarian schools, shall not be permitted to feed upon Public School-funds. The standard of American State Universities, and Protestant Institutions, must favorably compare with those of the Jesuits and Catholics. And in order to accomplish this, we need means and endowments, particularly in our protestant Colleges and Academies. Oh, ye men of means, whom the Lord has blessed so abundantly, and who are situated so comfortably in this world, and who are spending so liberally for political purposes, and pouring out your money like water, remember your protestant Institutions during the year 1876, in your centennial donations, that the blessed Republic of the American people may find a fair opportunity of rooting deeper and deeper in science and prosperity, during the New Century, so that no Catholic hurricane will be able to move her solid foundation.

Your protestant Colleges will be the bulwarks and strongest fortifications against the alarming progress of Romanism in this country. No doubt, catholic friends in your community, called upon you to help them build their churches, school-houses, hospitals, and convents, and you assisted them gladly ; but, let me tell you, my dear protestants, under circumstances, it has become your most solemn duty now, to erect literary and scientific walls for your own safety, both for your religious and national prosperity. Keep also the Bible in your schools. Without religion, any school must be a failure in the end. And to read only a few verses of a Bible lesson in your public schools every morning, is little enough of religion. Without the Bible, children will never learn obedience to their teachers, and subjection to their parents. The hound of an infidel, who prefers on Sundays a partridge chase in the woods, to a religious sermon in the house of God, can be trained for its profession by the knots of a whip, but the child of an infidel cannot be educated for a really useful member of human society, without the letters of the Bible, and for this reason let it have a taste of this precious Book in the nursery of common education. Your opponent does know too well, what he is about and driving at. He reads the catechism with his pupils in his parish schools, every day ; why should you, as protestants, be so blind as not to see and understand, that you are obliged to meet your enemy, either with equal arms, or be unequally situated in the great battle, that is going on between Roman Catholics and American Protestants, and be

defeated at last. The Bible is the structure of the public schools; is the corner-stone. The architect, who put this corner-stone in the house, is God, my friends. I tell you the word of God is the architect, the foundation, the pillars, the cap-stone of the great common school system, and there shall be no political nor denominational power on earth, or in hell, to expel it. No, to take the Book out, that Book, which was put in the school three thousand years ago, when the Jewish nation and all the schools of the Jews were under the visible direction of the Almighty, to abandon it, to take it out; the best Book, the only Book, by which our children learn obedience to God and man; by which we educate them for usefulness in this world, and glory in the world to come. I, as a minister of God, and a servant in his vineyard, protest against it, and all ministers of religion and faithful laymen, of different denominations, and in different churches, have joined the party against Roman intruders.

But the Roman Catholic Church is opposed to the system of common schools itself, not exactly to the Bible in common schools. The man who does not understand this, is almost one hundred years behind the times. The pope of Rome, in 1864, issued a decree, that Roman Catholic families in this country should take their children out of the public schools, and put them in the parochial schools, and some of the bishops declared, that unless this injunction were obeyed, funeral rites would not be performed for those families who kept their children in the public schools. I state this to show, that the Roman Catholics have no direct

hostility to the Bible in the schools; it is rather against the style of the school itself. Archbishop Hughes, of New-York, declared: "That the common school of this country was a hot-bed of infidelity and loose morals."

The "Tablet," and the "Freeman's Journal," set forth this same idea. We read in the "Freeman's Journal:" "That it is not on account of these admirable Bible lessons, and these alone, that we object to the public schools. We will not subject our catholic children to your teachers; we will not expose our catholic children to associate with all the children, who have a right to attend the public schools. In short, they endeavor to destroy our public school-system, for the purpose of ruining our Republican institutions, and erecting the pillars of Roman education and popish dominion upon the ruins of the American Independence."

Americans, may that day never come, that the schools, which are your pride, shall become your shame! Now, a monster is crossing the sea, dangerous to our fathers' liberty. A dark cloud is rising on the religious horizon; hear its distant roaring power; and be not blind to its electric flashing fire! Shut the windows of your houses, close the doors with iron bolts, and bring your family and property in safety within; religious hurricanes draw nearer with great rapidity! What must we do to resist and conquer? Must we meet them on the bloody battle-field, or by persecutions and inquisitions? Never! never! Martyrdom has always proved to be a fruitful seed. Besides, the Lord said to Peter: "Put thy sword up into the sheath,

for it is written, 'that he, who uses the sword, shall perish by the sword.' But you answer: "They may attack me, and shall I not defend myself?" Most certainly! for self-defense is a legal and even a moral act. Americans, professors of protestantism, I beseech you, do not commence, that great religious, bloody strife, but prepare for it; it may not be far off!

Protestant America may yet meet her catholic opponent, by science and arguments, by unity and concord, in all its branches. Support your public school-system; erect Colleges and Universities; build Hospitals and Orphan Asylums; churches, beautiful and costly, for the glory of God; read the Bible in educational chapels, to the young; increase your missions, multiply your societies and support them; love the temperance cause; lead a sober life; pray without ceasing; sustain your government; above all, trust in the Lord, and be ye "*One!*"

Lord give to the American Branch of the Evangelical Alliance, thy Holy Spirit, love and unity, success and great prosperity. Its prosperity is protestantism's safety, and America's political and ecclesiastical glory, I see, how protestantism, is unanimously battling with Roman catholicism. I see, how the Presbyterian infantry is attacking them; how the Methodist cavalry is pursuing them; how the Episcopalians and Lutherans are receiving them with their big cannons: "Bomb," "Bomb;" and how our Baptist brethren are lying in ambuscade, to draw them all, that should escape, into their baptismal river.

## CHAPTER XVIII.

MISCELLANY. 1 §. *License: AUTHORITY AND DUTY OF A CATHOLIC PRIEST.*

**J**OANNES HENRICUS, *Dei Et Apostolicae Sedis Gratia. Episcopus Wayne—Castrensis, Reverende Gullihelmo F. Holz, sive Wold Salutem in Domino.*

*Tua, Reverende Domine virtute, doctrina et prudentia fidentes committimus tibi facultates sequentes, valituras ad revocationem usque, sed non exercendas intra limites parochiae seu districtus alteri sacerdoti commissi, nisi ex ejus consensu prius habito; secluso tamen casu necessitatis:*

1. *Administrandi omnia sacramenta, Confirmatione et Ordine exceptis.*

2. *Audiendi Confessiones fidelium utriusque sexus; Confessiones audiantur cum superpellicio et stola, sed mulierum confessiones extra casum infirmitatis solummodo per crates. "Prohibemus autem sub poena suspensionis ab omni exercitio ordinis, ipso facto incurrendae, ne quis Sacerdos sive Regularis sive Saecularis a nobis aut Vicario nostro Generali ad excipiendo confessiones non approbatus, aut cujus approbatio revocata fuerit, illi ministerio ingenere se praesumat, extra casum necessitatis." Idem dicendum de administratione aliorum sacramentorum.*



THE AUTHOR.





3. *Absolvendi ab haeresi et apostasia a fide, et a schismate, etiam ecclesiasticos, tam saeculares, quam regulares, injuncta tamen salutari poenitentia, quae ad scandalum reparandum visa fuerit necessaria.*

4. *Absolvendi ab omnibus casibus Sedi Apostolicae reservatis etiam in Bulla Coenae Domini contentis; numquam tamen absolvendi complicem in peccato contra Sextum praeceptum, vel eum, qui complicem absolverit.*

5. *Dispensandi quoad Ordinum jam susceptorum exercitiem, in quibuscumque irregularitatibus, exceptis illis, quae vel ex bigamia vera, vel ex homicidio voluntario proveniunt.*

6. *Dispensandi et commutandi, vota simplicia in aliapia opera, et dispensandi ex rationabili causa in votis simplicibus castitatis et religionis; exceptis votis quae in societatibus religionis sive virorum sive mulierum in nostra dioecesi, emittuntur existentibus.*

7. *Dispensandi super impedimento publicae honestatis justis, ex sponsalibus proveniente.*

8. *Dispensandi in impedimento criminis, neutro tamen conjugum machinante, ac restituendi jus petendi debitum amissum.*

9. *Dispensandi impedimento cognationis spiritualis, praeterquam inter levantem et levatum. Hae vero dispensationes matrimoniales concedendae non sunt, nisi cum clausula dumodo mulier rapta non fuerit, vel si rapta fuerit, in potestate raptoris non existat: concedendae autem sunt gratis omnino.*

10. *Dispensandi inter Catholicos tantum in 3 et 4 gradu Consanguinitatis et Affinitatis simplici, et in*

2, 3, et 4 mixtis gradibus, non tamen in 2 solo quoad futura matrimonia; quoad vero praeeterita, dispensandi in 2 solo, dummodo nullo modo attingat primum gradum, cum iis, qui ab haeresi vel infidelitate convertuntur ad fidem Catholicam et in praefatis casibus, prolem susceptam declarandi legitimam.

11. *Dispensandi a duabus proclamationibus Canonorum; in casu verae necessitatis etiam ab omnibus.*

12. *Dispensandi, quando expedire videbitur, super esucarnium, ovorum, et lucticiniorum, tempore jejuniorum et quadragesimae.*

13. *Benedicendi paramenta et alia utensilia ad sacrificium Missae necessaria, ubi non intervenit sacra unctio; et reconciliandi ecclesias polutas, in casu necessitatis, etiam aqua non benedicta ab Episcopo.*

14. *Largiendi ter in anno Indulgentiam Plenariam contritis, confessis ac Sacra Communione refectis.*

15. *Lucrandi sibi easdem Indulgentias.*

16a. *Concedendi Indulgentiam Plenariam, primo conversis ab haeresi, atque etiam fidelibus quibuscumque in articulo mortis, saltem contritis, si confiteri non poterunt, juxta formam, in Rituali Romano praesciptam.*

16b. *Singulis secundis feriis non impeditis festis novem lectionum, vel eis impeditis, die immediate sequenti, celebrandi Missam De Requie in quocumque altari etiam portatili, cum privilegio indulgentiae plenariae pro defunctis, per modum suffragii.*

17. *Omittendi applicationem Missae pro eorum curae spirituali commissis in iis festis diebus, quibus fideles ab obligatione audiendi, Missam auctoritate apo-*

*stolica soluti sunt; pro quo tamen populo in iisdem Missis specialiter orare tenentur.*

18. *Tenendi et legendi, non tamen aliis concedendi, libros ab Apostolica Sede prohibitos, etiam contra religionem ex professo tractantes, ad effectum eos impugnandi in scriptis, vel in voce; exceptis astrologicis, iudiciariis, superstitiosis ac obscenis ex professo.*

19. *Celebrandi per unam horam ante auroram, et aliam post meridiem, sine ministro, in loco tamen decenti, etiamsi altare sit fractum, vel sine reliquiis sanctorum, et praesentibus haereticis, schismaticis, infidelibus, et excommunicatis.*

20. *Deferendi Sanctissimum Sacramentum occulte ad infirmos sine lumine, illudque sine eodem retinendi pro eisdem infirmis, in loco tamen decenti.*

21. *Recitandi Rosarium, si divinum officium ob aliquod legitimum impedimentum recitare non, valeat.*

22. *Recitandi privatim Matutinum cum Laudibus dici sequentis statim elapsis duabus horis post meridiem.*

23. *Incedendi absque talari a Sacris Canonibus praescripta, ita tam, ut vestes nigri coloris, quarum exterior sit longa, juxta consuetudinem vigentem deferat.*

24. *Benedicendi coronas precatorias, cruces, et numismata, eisque applicandi indulgentias juxta folium typis impressum ac insertum; ac erigendi Confraternitatem de Monte Carmelo, Sanctissimi Rosarii, et Bonae Mortis; nec non instituendi pium exercitium Viae Crucis, cum applicatione omnium indulgentiarum et privilegiorum quae Summi Pontifices praediclis confra-*

*ternitatibus et Viae Crucis exercitium peragentibus impertiti sunt.*

25. *Celebrandi Missam cis in diebus festis si necesse fuerit.*

26. *Celebrandi Missam lectam de Requie prae-sente Cadavere in duplicibus; sed iis tantum casibus, in quibus cantores omnino deficiunt, et exclusis festis duplicibus primae vel secundae classis, diebus dominicis aut festivis de praecepto, nec non feriis, vigiliis octavis-que privilegiatis.*

27. *Celebrandi Missam de Requie bis in mense, non obstante occurrentia festi ritus duplicis.*

28. *Permittendi Catholicis sibi subjectis ut feriis seorsis. Sabbatis, aliisque diebus quibus carnum, esus vetatur, Catholicis, si in eorum mensa esse contigerit carnes praebere valeant, dumodo tamen absit ecclesiasticae legis contemptus, et ejusmodi facultate sobrie multa-que circumspectione utantur, ne scandalum in Catholicos vel heterodoxos ingeratur.*

*N. B. Nulla dispensatio petenda per Telegraph; et ratio, cur desideretur, semper est exponenda.*

*Datum, Fort Wayne, sub Sigillo nostro die 27 mensis, Aug., A. D., 1860.*

† JOANNES HENRICUS,  
*Epus, Wayne Castr.*

It will be seen, that "Wood" is either the corruption of "Wold" or the translation of "Holz."

From the beginning of my priestly activity in America, I have been laboring among the Irish Catholics, who frequently called and addressed me

“Father Wood,” and thus it was, also, printed by mistake in the Circulars and Catalogues of the Quincy College, September, 1866, when I entered upon my duty as Professor of languages in that institution; wherefore, afterwards, being called everywhere in that city, by the name of “Wood.” I preferred, for uniformity’s sake, to submit to this alteration.

2 §. *License*: IN THE MINISTRY OF THE M. E. CHURCH :

*This is to certify*, That FREDERICK W. WOOD, has been admitted as a member of the West Virginia Conference, he having been ordained to the office of “Elder,” according to the usages of the Roman Catholic Church, of which he has been a member and minister, and he is hereby authorized to exercise the functions appertaining to his office in the Methodist Episcopal Church, so long as his life and conversation are such as become the Gospel of Christ.

“Given under my hand and seal, at Wheeling, West Virginia, this ninth day of March, in the year of our Lord, One Thousand Eight Hundred and Seventy-Two.

M. SIMPSON.”

NEW-YORK, August 30th, 1875.

PROFESSOR F. W. WOOD. — *Dear Brother*: I am very sorry you have been treated so rudely and wrongfully, by the regents of the University. It is much better, however, to suffer wrong, than to do wrong. Pity and forgive those that wickedly treat you. . . . God does not forsake those that trust in Him. He

“makes all things work together for good,” to them that love him. I pray that you may be guided and sustained, and blessed in your season of trial.

Yours, fraternally in Jesus,

E. S. JAMES.

*Dear Brother:* You have just gone to receive your reward for your earthly trials and Episcopal labors, which you have borne so faithfully and carried out so meritoriously; you are in the company of the Good Shepherd; oh, that we may all lead such a christian life as you have done, and doubtless we will meet you, when our earthly trials will have passed away, at the throne of Glory. Never could man bestow upon me a kinder act, than those regents, because it has brought me so near unto Christ, that I feel Him constantly hovering about me, and that He is dwelling in my poor cottage of sin, day and night. But ye, legislators of State and Nation, cannot anything be done, to prevent party quarrels in our Public Institutions? If it can, please do it, to remove the most damaging impediments in our educational departments.

*Rev. and dear Mr. Wood:* Remain steadfast in faith. . . . Yours, in Christ,

Nov. 10th, 1866.

N. N.

P. S. By Mr. R. I drank only four small glasses of wine; perhaps four and a half, all the afternoon, because he urged me very much. I would not have come to his house, if the train had not left me



behind ; but it had gone, and I met him accidentally on the street, and as he persisted, that I should go with him, and had to remain somewhere anyhow, I accompanied him to his house. Yet, I do not desire to have another lesson from you on this subject.

A certain priest, of superior standing, had been drinking a little freely, in my congregation, during my absence from home, and in calling his attention to the scandal he had given, particularly to the protestant citizens of the Community, he wished me to drop the matter. Two-thirds of the Catholic priests, even the bishops included, may preach temperance before their people and the public, but they do not practice it themselves. One-third of the priests are drunkards ; another third like to sip, however, endeavor to hide their sins in hypocritical corners ; one-half of the remaining third speak violently against intemperance in the Church and society, but are not able to do it entirely without intoxicating beverages, and only one-sixth of the whole may be in full earnest about this matter ; that is to say, as far as their position in the ministry will allow it.

A catholic friend of mine, in M., Elkhart County, Indiana, in his numerous letters from 1868 to 1875, addressed to me, uses about this language : "Since you, Rev. Father, left us, we had six or seven priests, and all are alike, except one ; they all like whiskey better than honesty. We do not go to the church any more at all, neither I nor wife, nor children, but we worship at home ; please call to see us."

In a letter of the 12th of January, 1868, he says: "Our priest S., abused me terribly: he called me a half devil," but I replied: "If I were a half devil, he was a whole one." He told me then, "I should go to hell!" I answered him: "That I thought I might, for I was afraid, that he was showing us the way." This may suffice you to see, how it stands with us at present.

CINCINNATI, 16th December, 1863.

*Rev. Dear Sir:* Take what is voluntarily offered to you, and even from persons in the Congregation, of the clergyman to whom you gave such a sharp lesson.

Yours, truly,

J. B. PURCELL, Archb., Cincinnati.

At this time, I was soliciting means for my poor Irish congregations in Indiana, being authorized by the Archbishop of Cincinnati, to do so in the city, but one of his General Vicars, a countryman and friend of mine, opposed my attempts at success, thinking, that the Irish Catholics were a low set of drunkards, and did not deserve to be helped. The Archbishop found out by some means, that my German friend, a venerable veteran, and I a young recruit, had pretty lively debates on the nationalities of this country, he condemning severely, and I defending faithfully, as their pastor, the Irish characters, (my congregational Pats, of course), and for this reason, I suppose, His Episcopal Dignitary forwarded to me those lines.

However, the sooner nationalities in this country cease, the better it will be for the American Unity.

Our patriotic citizens have nothing against the study of German, French, and Spanish, because we live in an age, where the telegraphs of the sea, the engines of the continent, the balloons in the air, and the immediate communications of the nations of the earth demand the promotion of language and progress, but they are justly opposed to that pernicious habit, which prevails in sectarian schools of large cities, and religious settlements, to make the "English" entirely subordinate to the foreign element. Why!—These large local settlements in their sectarian bigotry, may one day become dangerous fortifications against American Nationality, and the nurseries of secessionists and revolutionists.

November 17th, 1867.

REV. MR. WOOD:—

Because you speak in your last letter about visiting your old friend, he is rejoicing now, and very gay again. But forgive him his neglect in not writing to you sooner, and his whim of being so changeable and melancholy, and speak, also, a good word for him to your dear little wife, telling her, that J—— cannot come immediately to see his friends on account of pastoral business, but that he will sit down, put on a pleasant countenance, write her a pretty nice little letter in English, however, hoping, that the Mr. Papa will not become jealous of him. I know, that you will say, good for J——, write all you want, ancient friend. Please forgive him that he is entirely lost for society; in case he should offer you his hand to the

pledge of an obligation, that he will write oftener, and use these long winter evenings to correspond with you, you will forgive him, won't you? Come without any fear to visit me; none of my catholics will lay hands on you, and you and I, and also my N., who sends his kindest regards to you, will together pass over the Brockenberg.

Now and forever,

YOUR OLD FRIEND.

This former fellow-priest wrote me in several of his letters, that he and others intended to leave the Church of Rome; II. and many others are heretics in their own Church, for' he, who is incredulous in one thing, is guilty of all, according to their own teachings. And these two hundred bishops, who opposed four years ago, the infallibility of the pope, voted against it, and finally submitted, because they did not wish to be hurled from the Church by an excommunication bull, and lose their lucrative position, are nevertheless nothing more nor less than unbelievers and heretics. Their thoughts, arguments, and convictions of mind on this subject, have not changed the least particle on this subject; they see the sun of truth and righteousness, but cover their faces with the palm of their hands, that seeing they may not see. How can you escape the wrath of a catholic God?

March 2nd, 1874.

*Dear Friend:* I rejoice evermore, that you and your wife are well. How are your children? . . .

Several of our priests are dead, others have left for the convent. . . . Present to your wife my kindest regards. I am waiting for an invitation for christening your children. Write me or see me personally. My church is at H. Street. My residence is No——.

*Antiquus amicus tuus,*

N. N.

Why did those priests go to the convent? because they did not keep the state of celibacy. I know of a young priest, who had three wives in the course of three years in his holy state of celibacy, and to-day he walks with his bishop arm in arm in the Church of Christ. Celibacy is a ruin to the Church of Rome, and a shame to the civilized world.

My dear friends, of the catholic ministry, leave the temple of impurity; if you remain there you will be damned. Leave your Church, be married, and lead a life of purity in married state. The pope's teaching, that it is better for a priest to have two concubines, than marry one woman lawfully, will not excuse your acts of debauchery, and save your souls from condemnation.

God will not save debauchers, drunkards, and corrupters of christianity. Dying, you may take with you on your journey to heaven, a whole bushel of relics, a barrel filled with holy water, an "*agnus Dei*" around your neck, a body anointed with ten pounds of chrism, a rosary on each finger, and a papal indulgence bound to each hair on your head, to keep off the devil, his companions and all their power; it will do

you no good, if you have cherished the dens of iniquity during the days of your holy priesthood upon earth. Peter, marvelling at your nonsense, will say: "*nescio vos*:" "I do not know you;" you have perverted redemption into superstition.

These number of letters might be largely increased, yet this will suffice for the present.

#### ADVICE:

To those catholic young men, who visited me during my lecture tours, asking: "Sir, what must we do to be saved?" I reply: "Believe in Bible truths, and pray, cast off superstitions, and obey; repent, love God and your neighbor with all your heart; avoid sin; practice temperance, be virtuous."

To those two protestant youths, the one of P., Pa., and the other of C., O., who wrote to me some time ago, desiring to know, if they could marry conscientiously, a catholic girl, I answer. "marry them," but not by a catholic priest, or you will have to lead a life of misery, for he will never leave your threshold, before you have joined his flock, your infants have been baptized in his baptismal font, and the country robbed of protestant heirs.

"Watch the Jesuits, to prevent the robbery of your families, the moral assassination of your sons and daughters. O, good Americans, do you suppose they are working for America's glory? They work for themselves and Rome alone." Beware of Auricular confession!

“ Auricular confession is said to be a religious institution, but practically it is made in astute hands, a political instrument, Master of the secrets, of the conscience, of the soul of his penitent; the priest is a more effective tool of despotism, than armed legions.”

GAVAZZI.

KEEP THE SUPERIORITY OF SCIENCE IN YOUR HANDS.

Protestants, if you will reach the goal in the scientific race, and obtain the palm of fame, continue to love and cultivate “Literature, Art and Science.” The oars, the rudders, the stern, and the whole vessel of scientific superiority has passed away from the hands of the Romanists in the last two centuries, and has been placed by Providence in your Sanctuary; watch, and keep this noble faculty of a favoring Divinity. Oh, Rome! where are thy poets and painters, thy Statesmen and Doctors, in Germany, England, New-England States and Canada?

BE HONEST, FRUGAL AND BENEVOLENT.

Be honest, that Aristide's period may return, and the public funds be invoked to pay the burial expenses of irreproachable legislators. Be honest, ye editors and writers, do not expose the public men of the nation, whose life is pure, whose deeds are just; do not exaggerate the crimes of those who fail, for here is the weak and vulnerable point of Republican governments. It might lead to a funeral service of a great nation. Have a heart for poverty, that every



rich individual may patch the torn coat of some wretch, and feed the children of some unfortunate mother, when the snow-flakes fall, and the Boreas roars; and in doing so, we may expect, that the public will remember him, when the lightning shoots down destructively upon his warehouses, consumes walls and contents and levels all his fortunes to a heap of ashes; that the American lady may freely study the lesson-books of economy and impress it daily upon her children's minds. May humanity and honesty rule everywhere, confidence erect its throne; may Heaven be our light, Providence our guide, Patriotism our pride. May he, who first attempts secession, be crucified, for secession of States is the creation of Kingdoms, princes, and despotic tyrants. Be ye honest, frugal and benevolent!

#### TEMPERANCE.

Drunkenness is a great evil in our country and anywhere. The women, indeed, deserve great credit for their faithful labor in this noble cause, and I wish, they would never get disheartened at ruffians' insults. However, it is wrong, when a man is suspended, by accident, on a tree, and so situated that he may instantly lose his life, when in this crisis of life, five strong men being present, to rescue the sufferer, a sixth one hurries to the scene, crying aloud, with superhuman strength: "Stop, I will save him, I will save," confusing somewhat those who might save him. Intemperance, we trust, will be rectified in this nation,

but it requires time. That suspended man must be saved in an instant, or he will lose his life. Here are two duties in collision, as it seems. Men of temperance, I advise you, save that suspended man first; the Union will be very grateful unto you. The temperance division may bring some confusion in your own ranks. That rescued man will be thankful for your services, and no doubt assist you in rectifying the dangerous loop-hole of intemperance.

#### DULLNESS OF TIMES.

Frequently we hear people complain about the dullness of times. Dullness of times is a blessing to this nation. God's will, it is not the fault of the people, neither of the Republican or the Democratic party, but the necessary result of a bloody war.—*Historia.*

#### MAKE AMERICA WHAT IT OUGHT TO BE.

The American people are destined to be the greatest of all nations, if legislators, doctors of science, ministers of morals and the hands of industry, make it so; on the other hand, it will be the greatest curse to humanity, a blot on the pages of history, if discord of nationality or superstition of Christianity should ever gain the Supremacy.

FINIS.



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